Congressman Judd talks to young people about Politics

We must rethink our concept of Evangelism

The State, the Church and the Christian Citizen

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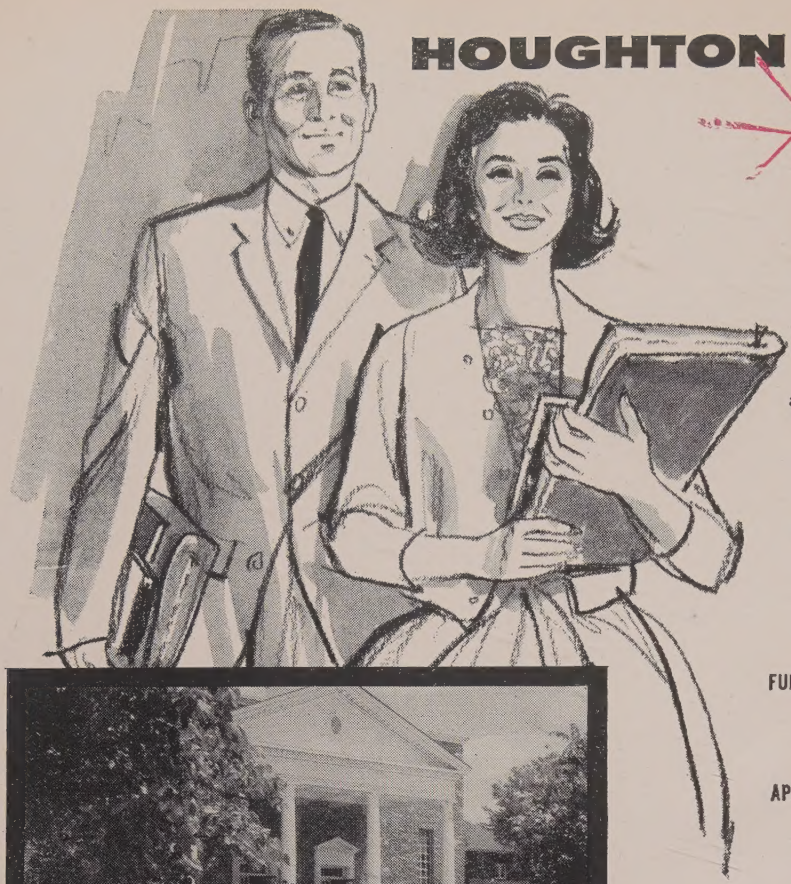

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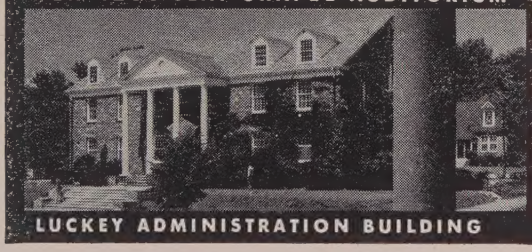

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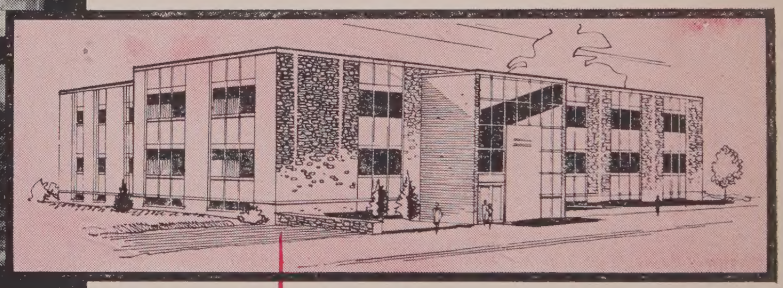

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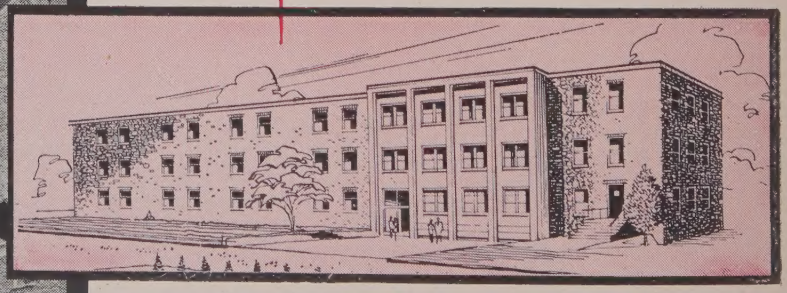

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APRIL 1961

Action

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3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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Just a Minute

A sixty-second devotional by

WILLIAM S. DEAL

DOUBTLESS MANY of you are familiar with the Seven Wonders of the Ancient World. There are the famed Pyramids of Egypt. Of these, the greatest covers 13 acres and originally stood 481 feet high. It consists of over two million stone blocks each about 40 cubic feet in size, and weighing around two and a half tons.

The Hanging Gardens of Babylon, erected by Nebuchadnezzar for his wife, consisted of five gardens set in the form of a square and rose about 75 feet above the surrounding plain.

The Mausoleum of Halicarnasses, built by Queen Artemesia in 353 B.C., served as a magnificent memorial to her husband.

The Colossus of Rhodes was an immense bronze statue representing Helios, the sun god. It was set up in Rhodes harbor so that ships sailed between its legs. But in time it was brought low by an earthquake.

The Pharos was a lighthouse built by Ptolemy II about 309-246 B.C. in the Bay of Alexandria. This huge structure rested on a 1000 foot square base and rose 400 feet above the waters. It was destroyed by an earthquake about 1300 A.D.

Think of how much hard work was needed to bring these wonders into existence, and how splendidly they must have appeared in their day! Yet, not one of them has any message for the world today, nor have they left any meaningful influence in the world. They all belong to the silent centuries and offer no hope or consolation to modern man in his struggle with almost insurmountable problems.

But there is still another wonder in the ancient world which is the greatest of all—the Saviour's Empty Tomb. From out of its barren depths there has come a message for all men of all time—a message of hope and power.

The empty tomb speaks from out of the silence of a dead past, but it brings a living message of grace, forgiveness and peace of mind for this present day.

At this Easter season we who know Christ ought to take this wonderful opportunity to remind ourselves and our unsaved friends and neighbors of the wonder-working power of the Saviour's resurrection. This was the message of the early church which they proclaimed so boldly.

The resurrection is still baffling to unbelievers, but it remains the greatest fact of the ages for the believer. Oh, wonder of wonders, who can tell of all for which this empty tomb stands!

capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

Federal Aid to parochial schools is a hot issue here in Washington. It frequently pops up as the topic of conversation on buses, in car pools and in the restaurants. At no time in recent years has the issue of separation of church and state been discussed in such clear form. The ambassador-to-the-Vatican issue, important as it is, did not bring the central issue clearly in view. In fact it was aside from the main issue -- that issue being money.

Money is the acid test of separation of church and state, and money is involved in any proposal of federal aid to parochial schools. Education is a costly affair. Yet there is increasing public awareness that a sound educational base is important to the nation, and to each individual citizen. If churches or other private groups want to maintain their own educational systems, they must face all the implications of doing so, including the cost.

Public education is available to all children. Those parents who choose to send their children to other schools, for whatever reason, waive their rightful benefits under the public educational system. Having waived those rights, it is now suggested that they should become the beneficiaries of government assistance through other channels. But to do so would be the last straw in establishing two competing educational systems, public and private, in which church schools would get a share of the benefits from the tax dollar.

Thus the emerging Catholic position seems to be an argument that there are already two competing educational systems with equal rights to public support. This comes in direct conflict with the separation of church and state. This leads to the many varied attempts to circumvent the Constitution. Hence the proposals of loans, tuition aid to parents, tax deduction for educational expenses and other such maneuvers.

Similarly, it appears that the proposals for a Peace Corps must be watched on grounds of separation of church and state. No sooner had the proposals been sent to Capitol Hill by the President, than Roman Catholic diocesan newspapers began suggesting that this would be a good way to get financial assistance for missions programs. Said one Catholic paper: "These religious groups have also, unlike the government, strictly limited funds which must be made to go a long way. A mission society will not, as our government has done, waste money on costly tractors when what is needed are simple tools." In other words, for the best use of the tax dollar, put it into the hands of the church overseas.

Some church groups, entirely on their own up to now, have been sending young people overseas on work projects. The Peace Corps is apt to have some direct relation to such programs, according to some observers. However, the plan for a Peace Corps is by no means crystallized as yet. The method of administration, the criteria for selection of young people to go overseas, the amount of training necessary and many other questions are still unsettled. As it develops, it must be kept in line with the Constitutional requirement of separation of church and state.

These questions are likely to drag on for a long time. Enduring public support of separation of church and state will be about the only hope of keeping the situation in hand. Members of Congress are always sensitive to the will of their constituency.

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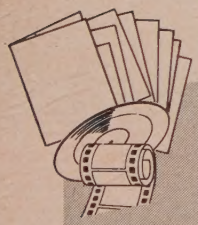

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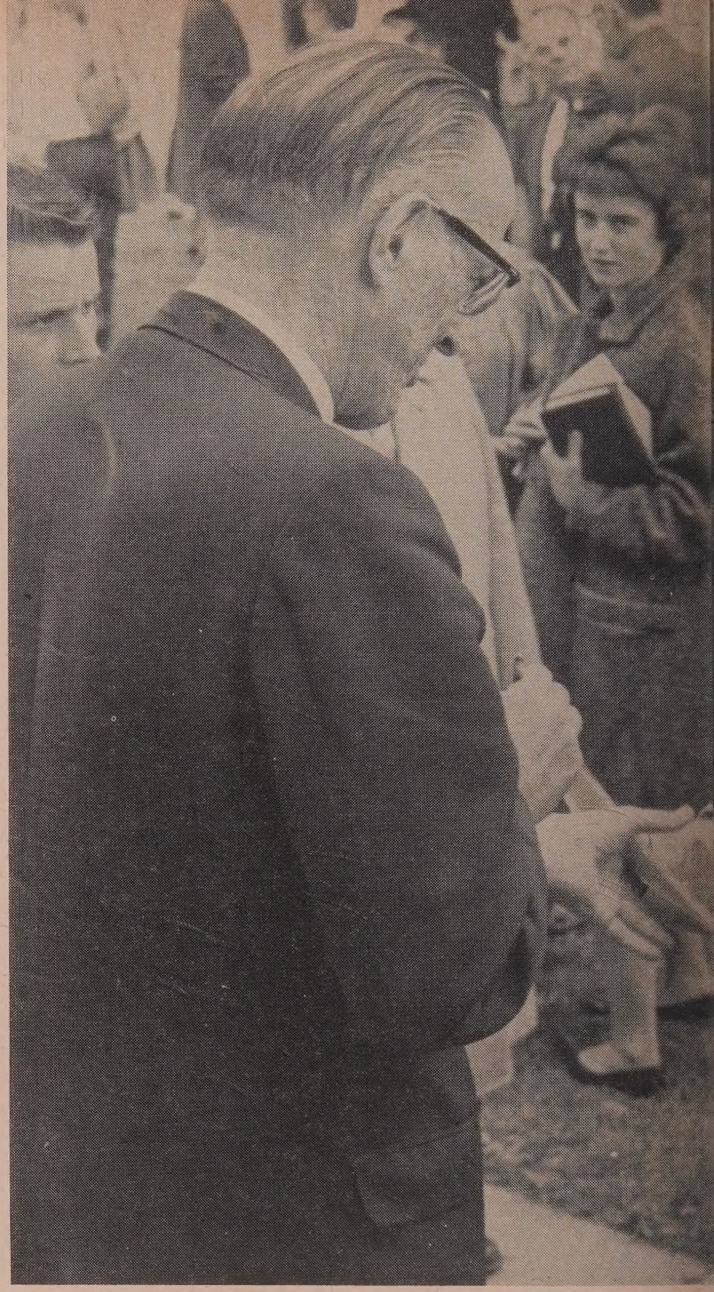


JUDD WRITES AUTOGRAPH AFTER SPEECH AT WHEATON ACADEMY NOW USED HERE

PHOTOS BY JIM ADAMS

YOU ARE, I hope, interested in politics.

As a Christian you should be, for you have extraordinary citizenship responsibilities. Your concern is not only how to witness effectively, but also how to—as a Christian—have influence in government.

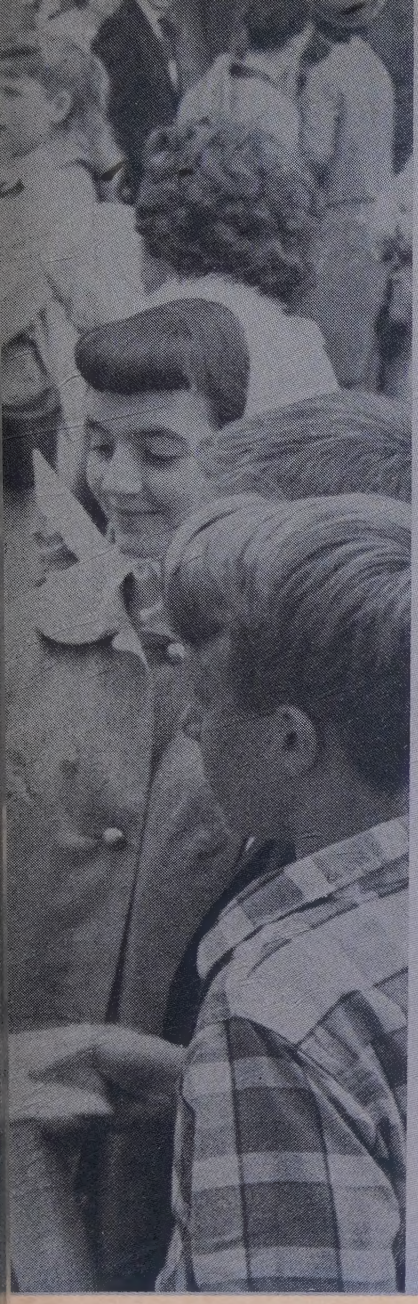
There never was a time when government was as powerful as today—when government has reached into everybody's life, pocketbook and business. You young men will have to face the fact that the government will determine on which of the five continents you will spend some time before you are 25 years of age.

Now if government is so powerful and affects your life and liberties so deeply, how is government determined? By politics—and that is why I think one of the most important things you can do is think about your special citizenship responsibilities as a Christian.

Perhaps the best way to begin is to say that the relationship between religion and government in our country is one of complete separation. This policy was adopted by our fathers because all their experience and the lessons of history indicated that without complete separation of the two, the stronger tends to use the other for its own purposes. If the state is stronger, it uses religion to support and give sanction to its policies. This was true in Japan. Shintoism became a religion to undergird the political life of Japan.

This was also true of the Russian Orthodox Church in the time of the czars when it was supported and controlled by the aristocracy. When the Communists overthrew the democracy of Kerensky in an undemocratic counter-revolution, they followed the same approach—banishing the Russian Orthodox Church until they could gradually infiltrate it and use it for their purposes. The present Metropolitan or chief presiding bishop of that church is a Communist. He became one as a student and was encouraged to stay in seminary and work up through the ranks of the church until he became Metropolitan so the Communist Party could use him for the purposes of the state.

Occasionally you hear of somebody in the church or in the ministry who becomes a Communist and you wonder how it can happen. The truth is that ministers don't become Communists—Communists become ministers and professors and every other vocation you can name. The party assigns them to go to school, get their training and work up to positions where they can influence people.



Congressman Judd talks to young people about politics

ADULTS WILL PROFIT FROM THIS POLITICAL PRIMER BY AN EX-MISSIONARY WHO WENT TO WASHINGTON

This is no reflection on ministers or teachers. It is only a compliment to the intelligence of the Communists who try to infiltrate those areas that will have the most influence on people's thinking.

On the other hand, if the church is the most powerful, it tends to control the state. This is seen in the Moslem world where the mullahs or priests of the Islamic religion run the state. Such was the case in the Turkish empire for 400 years. When Pakistan got its independence about 13 years ago there was a great controversy because the only unifying force was their common allegiance to the same religion.

The people asked, "Shouldn't we make this a religious state where only adherents to Mohammed could be citizens?" Fortunately, they had some sensible leaders, most of whom had been trained in Oxford and Cambridge, who set up Pakistan as a state which follows the Moslem religion in the sense that we are a Christian country. As a result they have separation of religion and state.

There are countries—Spain, Portugal, and many in Latin America—where the Roman Catholic Church has become dominant. In Spain and Morocco, for example, the Catholic church has run all education. The countries are religious, but 50 per cent of the people are still illiterate after hundreds of years. The church hasn't thought in terms of man's needs.

Our forefathers said that the religious organization and the state should be separate. Does this mean that the church shouldn't have anything to say about the government? Of course not! The business of religion is to meet the needs of the people. The one thing Jesus said we were to ask for ourselves

in the Lord's Prayer is "Give us this day our daily bread." He didn't want us to be hungry and so we are supposed to meet the needs of people.

What are those needs? Missionaries went out at first only to save people's souls. But they discovered that it was pretty hard to get the Lord into the heart if the lungs were full of tuberculosis, the liver full of flukes, the spleen full of malaria and the stomach didn't have any food in it. The clamor of the physical was so great that there wasn't much opportunity for the heart and mind and the soul to be engaged in meditation.

So the intelligent missionary, to reach the soul of man, did something about his body. He opened a clinic and began to teach people how to get better health. But to give them better health he had to do something about their mind. He had to help them to learn to grow more food and to take care of themselves so disease wouldn't spread.

And then he found if he was going to do something about the body, mind and soul, he had to do something about the community. For example, to get better food you may need irrigation but you must have some means of deciding on whose land the dam will be built and how the water will be distributed. The result is that you have local government.

So the missionary who started out to save souls wound up with a program for body, mind, soul and community—the whole of man. This was good because the church had to do something about meeting the needs of the people.

When Jesus first spoke in His home synagogue there was handed to Him the Book of the Prophets which He opened and read. He declared His mission: "The spirit of the Lord is upon me because he hath anointed me."

To do what? To preach the gospel to the poor, Jesus continued. Imagine, He started out to change the world by talking to the poor people. And what did they want to hear? That they didn't have to remain poor, that society isn't frozen, that there is hope for a better life right now. The good news begins there, but it doesn't stop there.

He also said He came to heal the broken-hearted; that is, the failures, the people who haven't been successful. You would think that He would begin with Congress and the big shots, but instead He began with the poor and the failures.

And then He said He had come to proclaim deliverance for the captives—people enslaved just as the 900,000,000 in our day. Even His own country was captive of the Romans, but He didn't say that He was going to set them free. He wasn't going to violently deliver them, but He said don't give up hope. God does not intend you to be enslaved. Hang on, your destiny is to be free. He proclaimed deliverance.

And then He said He had come to restore sight to the blind. There is nothing more rewarding than to take a man who is blind and give him back his sight. Surely Christ was also talking of the eye of the mind and the soul—making it sensitive to the yearning of the Almighty Father through His Son for the loyalty and love of every person.

Finally, Jesus said that He had come to set at liberty them that are bruised—those that are prisoners, not necessarily of the state, but of sin who have given up in despair. Jesus dealt with the needs of people where they were and then took them on from there.

Surely religion has something to do about the needs of people. God told one Old Testament generation that he was displeased with their sacrifices and burnt offerings—the religious exercises—and told them to "let justice roll down as a mighty stream!" What is justice? It is a product of government. It has never been obtained in a dependable way except through government.

In the church to which I belong in Minneapolis there is a wonderful stained glass window through which the sun shines during the morning service. On it there is a quotation from the Old Testament: 'Of His government and peace there shall be no end." Everybody forgets about "of His government"—they just want the peace, but peace is the result of His government.

So if we are going to improve the lot of people, if we are going to meet their needs then we must do something about government. As Christians what should we be doing to influence government through politics? The first task of the church is to discover and declare the mind and will of God. God is not at sea about our world. He is not lost. He knows the way. We don't find it because we don't bother to consult the chart by which we might plot our course.

What are the eternal principles? They are in the Book and you can't be a good Christian if you haven't spent time with the textbook. That textbook lays down basic principles which, if followed, will give you certain results. The church's task is to discover from the Book what is God's will. Second, the church's task is to recruit into its fellowship individuals and train them in the textbook, as well as inspire and challenge them. The third task of the church is to get these principles down into life and practice.

So first we have God's principles put into God's person who will translate them into God's program.

The challenge is to take these principles into public life, into politics and put them into practice. This is the way to influence government. You aren't going to be effective in politics if you just go around repeating slogans. You have to study what the real issues are and learn how to meet them.

The second rule of making your Christian influence effective in politics is to have some ideas that are worth discussing. Take your worthy ideas out of the jars on the shelf and put them into the soil of discussion. This way they can germinate and become productive.

But even discussion isn't enough. The fact is that you will have to get into a political party if you are going to do something. Many Christians will protest, "But the parties are dirty." They can be dirty and they can be noble. I have seen some fine exhibitions of courage and self-sacrifice in public life. I have also seen some sordid things in politics—as I did on the mission field. You don't have to be base to be in politics. Nor are all people in pulpits necessarily saints. In the end it's what you are doing in the place where you find yourself that determines the measure of your Christian service and the effectiveness of your Christian witness.

If you want to be effective in politics, you have to join a party. Why? Because outside the party you can't do anything about selecting good candidates. Once in a while you find somebody who says, "I don't vote for parties. I vote for the man." This may sound convincing, but it really isn't. What man does he vote for? He doesn't have a chance to vote for anyone except the ones the parties choose. The consequence is that he who won't work in the political parties doesn't help them choose good men.

He has to vote for whichever of the candidates makes him hold only one side of his nose instead of both. And the old parties that he won't help clean up choose the candidates that he has to choose between. That isn't much independence. So if you really want to be effective, you must get into politics. Join the party you think is nearest right on the most important issue and then try to make it better.

I don't agree with everything in my party and all of the people in it don't agree with me. You don't have to agree with everything because your choice is not between this party and a perfect one, but between this party and another one. And sometimes that's worse. You may have to vote in terms of which of the candidates outrages your views the least. If you don't vote for him then you help the other guy. This is not compromising principles, but simply a way to move ahead effectively. To do nothing is to paralyze yourself and

"I just changed my mission field from China to Congress because this was more needy at the moment."

abandon politics and government to the world.

The third thing to do is get your party to select good candidates. If you choose a good man you want him to win. To put him in the winning column you have to get a lot of people to vote for him. In politics decisions are not made on the basis of how handsome the nose is, but on how many noses there are. You win only if you get enough people to the polls.

Once your man is elected you have to keep his feet to the fire. Ideas come up, issues and questions arise that are worth careful consideration. Don't write him saying, "I demand this . . ." because he'll only throw that letter into the wastebasket. Rather, you should tell him what you are concerned about and why. This is something every congressman welcomes because the person who knows what he is talking about is most helpful. I can't be an expert in every field. I need assistance and guidance from those who really know what they are talking about in the various fields of legislative interest.

Above all, you should be willing to be a candidate for political office. If you don't like what your congressman does, don't just write him—run for Congress! Run for alderman. Run for the city council. Get into the stream and be a candidate.

But let me tell you, it's rough. Someone wrote me and said, "I know the Communists closed down your missionary work, but I know lots of other people whose work was closed down and they didn't give up missionary work. I wonder why you gave up yours."

I wrote back to him, "What makes you think I have given up my missionary work? I just changed my field from China to Congress because this was more needy at the moment." I saw that if we couldn't get some politics changed in Congress there wasn't going to be any missionary work in China. We didn't get the politics changed and there isn't any missionary work in China because the church wasn't alert.

The church's business is not to tell the state what to do. It is not to tell the Christian citizen what to think, but that he must think. This is the great principle. The church should get Christians to go into politics so they can work from within to change the policies of government. It is not easy. It was easier for me to be a missionary in China than to be one in Washington. As a missionary I had some credit and people thought of me as a kind of a saint even in my hometown. Now my kids read in the newspapers what a scoundrel their father is. They thought he was pretty decent until he got into politics.

The question always comes up as to whether you can be a Christian and be in politics. Or to put it another way, "Can you get elected if you are a Christian?" Yes, I think you can. I don't think its harder to be a Christian in politics than in anything else. You can go downhill anywhere.

The real problem as a representative of the people is not finding courage to do what is right, but in determining what is right. Sometimes I am faced with a bill which I've worked on for five years, but which now has some rider attached to it that I don't like. I ask myself, "Shall I vote aye and overlook what I don't like or shall I vote nay and cancel the good along with the bad provisions in this bill?"

Sometimes I sit there and pray God to tell me whether to vote aye or nay right up to the time when they call the roll. There are four Johnsons and then there are two Joneses and then comes Judd. Sometimes I wish there were eight Johnsons and four Joneses while I think whether to say yes or no. The real issue is, am I putting expediency ahead of principle?

A man who had been in Congress for 24 years when I first came to Washington told me, "I've got one small word of advice for you. I have been here 24 years and during that time I have never seen our country injured by legislation that we did not pass. I have seen it injured repeatedly by legislation we did pass. So if there is a profound difference of opinion it is generally better to wait until the issues are clearer and you have votes enough to get it through."

But when there is no easy way out, I have to grasp the nettle and make a decision. These are things that are tough. I tell you a fellow needs greater wisdom than any man has. He needs divine help and wisdom to know which, under the circumstances, is the wiser and truer and better thing for meeting the needs of the people from the standpoint of Christian principles.

What I have been trying to say is this: I don't want the church working in politics. I don't want political action by ecclesiastical bodies. I *do* want political action by Christians. It isn't the job of the church to say what you should do. It is the job of the church to change men and send them into society as Christian missionaries and into politics to help change the government.

The longer I am in politics the less confidence I have in pronouncements by ecclesiastical bodies telling Congress what to do. Occasionally it seems to me that ministers would rather come down and testify or pass resolutions than they would to preach because it is more comforting. It gives them a sense of greater importance.

Should you go into politics right now? The most valuable thing you can do is to be good at what you are doing right now so that you know what you are talking about. Don't shortcut your education to go into politics.

Furthermore, don't train yourself to be a politician. Pick out something else you can do. Become a lawyer, a doctor or something else so you will have a means of supporting yourself and your family. If you don't have other skills and training when you go into politics, then you are under terrific pressure to shade your views for the sake of a job. You haven't any right to ask people to vote for you unless you have made good in business or law or medicine or the ministry or whatever it is you do.

It is insulting people to ask them to support you when you haven't proved that you have the qualities deserving of their support. And if you have something to fall back on, then you can say, "Here I stand, God help me. I can do no other."

When people say, "I want to go into politics," I say, "If you want to go into politics as a career, I hope you won't." What I want you to do is make good in your own career and be willing to sacrifice that career to go into politics as a Christian service. This is not too much to ask—hundreds of thousands sacrifice a career to go into the armed forces in the time of an emergency.

Remember, the important thing is not where you will serve. What you do in whatever you do will be the measure of the effectiveness of your Christian witness.

FIRST century Christians had a spiritual conviction—and many of them died for it in a Roman arena. The Church of Jesus Christ is on the threshold of a period in history when this kind of conviction is needed as much as—or more than—ever before.

The National Association of Evangelicals has dedicated itself to a rebirth of spiritual conviction. And you can get in on the ground floor of the evangelical action which is the result of this conviction by being at the NAE convention in Grand Rapids April 10-14. You can help shape strategy for the decade ahead by participating in the workshops, listening to the inspirational speakers and then going out to put your spiritual convictions to work.

Here are some of the highlights of the convention program:

PUBLIC RALLIES

The convention will open Monday evening with a great public rally which will set the pace for other such rallies on successive evenings through Thursday. These meetings will be held in Convention Hall of the Civic Auditorium and capacity crowds are expected. Speaker on Monday evening will be Dr. Harold John Ockenga, pastor of Park Street Church, Boston, and the first president of NAE. His address is on the subject, "The Evangelical and Communism." Welcome addresses will be given by Mr. P. J. Zondervan, general convention chairman, and Mayor Stanley J. Davis.

Tuesday evening Rev. Thomas F. Zimmerman will bring the presidential address on the convention theme, "Thy Word Is Truth" (John 17:17). A special feature of that meeting will be presentation of the Church Plans award.

Main speaker for the Wednesday evening rally will be Rev. Henry Bast, president of the General Synod, Reformed Church in America, and speaker on Temple Time, radio ministry of the Reformed Church in America. His topic will be, "A Master Strategy for Evangelicals." At this session an award will be presented to the outstanding layman of the year selected by the Laymen's Commission.

The last of the public rallies will feature as main speaker Dr. Glenn Archer, executive director of Protestants and Other Americans United. He will use as his topic, "The Cure for Clericalism." At that session Dr. Clate A. Risley, executive secretary of the National Sunday School Association, will speak on the new NSSA program, "Leading Laymen for Sunday Schools." New officers of the National Association of Evangelicals will be installed.

CONVENTION MUSIC

Music for the public rallies, luncheons, morning devotional hours, and other meetings will be under the direction of Rev. Ray DeVries, director of the Key to Life Hour radio program. A special Convention Chorale composed of various choirs of several denominations in the area and directed by Mr. Matthew Walkotten, local organist and choirmaster, will provide music for the morning devotional periods. Other outstanding groups, instrumentalists and vocalists will contribute their talents to the various meetings.

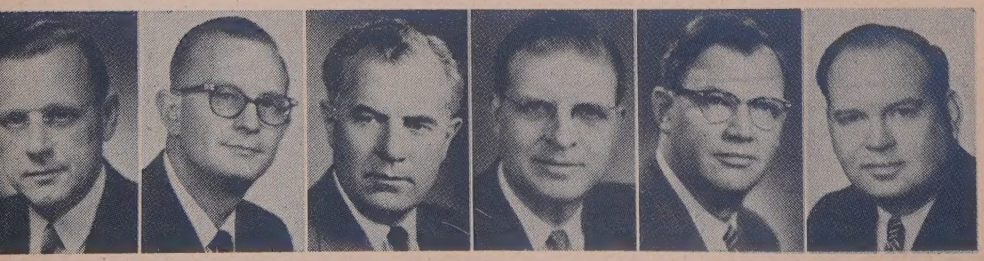
LUNCHEONS

Of unusual interest this year will be the two luncheon meetings scheduled for Thursday and Friday. Speaker for the first of these will be Dr. Carl F. H. Henry, editor of *Christianity Today,* who will bring an address on the subject, "Theological Trends Facing Evangelicals Today." The Friday luncheon, which will be the closing session of the convention, will have as speaker Dr. Oswald Hoffmann, director of Public Relations, the Lutheran Church, Missouri Synod, and well known as "The Lutheran Hour" speaker. His topic will be "What the World Needs."

NAE

convention previews

Grand Rapids will host strategy-planning session which will attract hundreds of leaders



Ockenga Zimmerman Archer Henry Bast Hoffmann

WORSHIP AND PRAYER

All NAE conventions have been marked in a wonderful way with seasons of prayer and meditation. This year is no exception. In order to effect a united time of prayer and devotion for the entire convention, the Executive Committee has designated 9:30-9:40 each morning for prayer. Each Commission meeting in progress will unite in this spiritual observance. Then each morning from 11:15 to 12:15 will be set aside for the morning devotional hour. Special music and addresses have been planned. On Wednesday evening after the public rally Dr. Everett L. Cattell will preside over a session called "Sharing in America's Mid-Week Prayer Service."

COMMISSION MEETINGS

Within the organizational framework of the NAE are the various-and-sundry commissions which have their own workshops and programs. These meetings are to be held in assigned rooms each morning from 8:30 to 11:00 and afternoon from 3:30 to 5:00, Tuesday through Thursday and also Friday morning. The Commission meetings are being "staggered" this year—some in the morning and some in the afternoon—so that persons interested in more than one commission may be able to attend a greater number of sessions. Here are the highlights of some typical programs:

NAE Director Ford gets key to Grand Rapids from Mayor Davis

Foreign Missions

The missions group, under chairmanship of Dr. Milton Baker and leadership of Dr. Clyde W. Taylor, executive secretary, will meet three mornings and one afternoon. There will be business sessions, reports and committee appointments plus speakers and forums on topics of vital concern to world missions.

At the first meeting on Tuesday morning the subject will be "The Challenge of Youth on the Mission Field"; Wednesday afternoon, "Romanism and Revolution in Latin America"; Thursday morning, "What Evangelicals Face in Africa," and Friday morning the presentation and adoption of a Symposium, "The Biblical Authority of Modern Missions." Wide mission field experience is exemplified in the speakers and forum leaders selected.

Evangelism and Church Extension

"The Power of the Pastor . . ." is the general theme to be followed by the Evangelism and Church Extension Commission and a program has been built around that theme by Chairman Luther L. Grubb and his associates.

The opening session will feature "The Power of the Pastor in Evangelism" with an address by the chairman on "The Pastor's Part in the Recruitment of New Ministers" and a panel on "The Power of the Pastor in Evangelizing the Local Community." On the second day's session "The Power of the Pastor in Church Extension" will be the main topic with an address, "The Power of the Pastor in Extension of Churches," by Rev. Thomas Younger, and also a color film, "Gospel Outreach," by the Brethren Home Missions Council. At the third session the theme to be considered is "The Power of the Pastor in Home Missions," and an address pertinent to this subject will be brought by Rev. Dick Falconer, "The Power of the Pastor in Motivating Home Missions in the Local Church." Friday's closing session will be devoted to a business and organizational meeting.

Evangelical Action

The first meeting of the Evangelical Action Commission under chairmanship of Dr. James DeForest Murch will be held Wednesday morning when a panel discussion on "Evangelicals and Public Affairs" will be led by Rev. Donald H. Gill, NAE's assistant secretary of Public Affairs. Theme for the Thursday afternoon session will be "Evangelicals and Communism," with two features on the program: a filmstrip, "Communism on the Map," and a panel composed of Mr. Thomas O. Kay, Rev. Ronald Arnold, and Mr. John Noble. The Commission will meet for its final session on Friday morning with a discussion on "Evangelical Relations with Roman Catholicism" by Dr. Stuart Garver and Mr. John Mayne.

Sunday School

NSSA, the Sunday School Commission of NAE, will hold workshop sessions for pastors, teachers, and other workers in Christian education. These will be under leadership of Dr. Lloyd Knox, NSSA president, and Dr. Clate A. Risley, executive secretary.

Messages at the opening session on Tuesday morning will be brought by Rev. Holman Johnson on "Making the Word Live at Camp" and by Dr. Carl Lindgren on "Visualizing the Word." In the afternoon Rev. Robert Richardson will conduct a panel, "Teaching the Word Through Group Participation." Members of the panel will be the NSSA National Directors of Christian Education.

Wednesday morning Dr. Henry Brandt will speak on "Use of the Word in Counseling" and there will be another panel led by Rev. George Santa on "Training by Youth to Share the Truth." Participants will be members of the NSSA Youth Commission.

The following morning there will be a discussion on "Current Trends in Teaching the Word," led by Drs. Edward and Frances Simpson, and a panel, "For Times Like These," comprising NSSA Denominational Sunday School Secretaries and led by Rev. Harold Etling.

Devotions for the respective sessions will be led by Dr. Edward Simpson, Rev. Cyrus Nelson and Dr. Robert Cook.

Education Commission

The Education Commission under chairmanship of Dr. Roger Voskuyl will open its session on Tuesday afternoon with a meeting of all divisions—Seminary, College, National Association of Christian Schools and North American Association of Bible Institutes and Bible Colleges. Theme will be "Pluralism, Education, and Truth" with Dr. Marion Snapper as speaker. Reports from the various Commission projects will be received.

Two divisions will hold sessions on Wednesday morning. Under leadership of Dr. Enock C. Dyrness, chairman, and Dr. C. B. Eavey, executive secretary, the NACS will discuss "Evangelicals and Christian Day Schools" and "Problems Confronting Christian Schools." Dr. Stephen Paine will preside over the annual business meeting. Simultaneously in another parlor the Seminary Division under chairmanship of Dr. Earl S. Kalland will meet. Leader will be Wr. Martin Wynegarden and the topic "Suggestions for a New Translation of the Bible in English."

Wednesday afternoon the College

Division—Dr. John H. Fadenrecht, chairman—will hold a session with principal speaker Dr. Merrill C. Tenney. Topic will be "The Price of Excellence" (in the classroom). At the same time the NAABIBC under chairmanship of Dr. Edward Simpson will meet. Dr. Roy Aldrich will speak on "God's Word to Teachers," followed by a business session. Dr. Henry Brandt will bring a message on "Intern in a Bible College" followed by a discussion on Intern-ship moderated by Dr. Simpson.

Again on Thursday morning all divisions will meet together. This session will feature a panel on "Institutional Relationships" with Dr. Earl S. Kalland as chairman. Representing Seminaries will be Dr. John F. Walvoord; Bible Colleges, Dr. Edward Simpson; Elementary Schools, Mr. John Blanchard, and Colleges, Dr. John Fadenrecht.

At the closing session on Friday morning all divisions will meet, but in separate groups. The College Division will hear an address by Dr. Dick Gross on "The Price of Excellence" (in the living halls). NAABIBC plans a panel, "Can Bible Colleges Train Teachers?" moderated by Dr. S. A. Witmer, and a buzz session on "NAABIBC in the Sixties." Also an address by Dr. Kelly Barnes, "Teaching God's Word." NACS will discuss "Improving Teaching in the Christian School" and will have two panels, "NACS and Member Schools" and "Member Schools and NACS." The Seminary Division will have as its closing discussion, "The Relevance or Non-Relevance of the Production of Evangelical Scholarship to the Modern World."

Welcome to Grand Rapids!

By P. J. Zondervan, *General Chairman*

From around the world evangelicals will gather at Grand Rapids, Michigan.

They will meet for the 19th Annual Convention of the National Association of Evangelicals.

DATE — Monday evening, April 10, through luncheon Friday, April 14, 1961.

PLACE — Pantlind Hotel and Civic Auditorium.

Many have been at work making preparation for your coming.

We are praying for you as you come.
There is a need and a hunger throughout the world for the deep things of God.

Evangelicals have the full and only answer to this need. Come to assist us in working out plans to communicate what we have to all others throughout the world.

Grand Rapids is a staunch and stable center of evangelical Christianity.

It is the location of three Bible-centered seminaries.

It is the center for a growing, sound evangelical Christian college.

Six houses issuing thoroughly evangelical publications are centered in Grand Rapids.

Probably a larger proportion of the many large Grand Rapids churches are Bible believing, missionary minded and Triune-God centered than the churches of any city of comparable size in the world.

Grand Rapids—without doubt—has a higher percentage of God-honoring, born-again, Christ-believing, Holy-Spirit filled individuals than any city of similar size in the world.

But—we need the contribution that you can and that you must make in our continued spiritual growth.

Christians in Grand Rapids and western Michigan extend greetings to Christians everywhere, and we urge you to gather with us in the name of the Lord.

Let us with one accord adore the Lord, assist one another to grow in Christ, and then to tell about Jesus everywhere we go.

Commission on Chaplains

The Chaplaincy Commission has scheduled meetings for only two days but with very full programs. Chairman Warren L. Koon and Executive Secretary Floyd Robertson are in charge.

"Cooperation Without Compromise" is the theme of the opening session—with other chaplains, with local churches, and with Christian laymen. "The Denominational Viewpoint" is to be presented by Rev. Bert Webb and Rev. Billy Melvin; "Military Dependents," Mrs. Mabel Gwinn; "Man After Man," Mr. Jim Downing; "Weakness, Strength and Potential — Christian Service Centers," Mr. David Johnson, and "Christian Servicemen's Fellowship," Sgt. Curt Mitchel. The afternoon session will be devoted to business.

At the closing session on Friday morning, with Rev. H. D. Williams presiding, the topic of "Industrial Chaplaincy" will be discussed, followed by a panel on "Unified Sunday School Curricula in the Armed Forces."

BUSINESS SESSIONS

President Thomas F. Zimmerman will preside over the first business session on Tuesday afternoon when committees will be announced and initial business conducted. Dr. George L. Ford, NAE's executive director, will speak on "Doing the Impossible." At the other business meetings on Wednesday and Thursday afternoons reports from the Resolutions and Nominating Committees will be heard and NAE Officers, Board of Administration and Commissions elected.

But one could go on and on detailing all the "good things" to be had at NAE's Nineteenth Annual Convention. There will be good fellowship at the coffee hours in the afternoons and following the evening sessions; there will be opportunity for renewing acquaintanceships and exchanging ideas; there will be inspiration aplenty—all toward a rebirth of spiritual conviction to the glory of God and the advancement of His Kingdom. With Philip when asked about the Man, Jesus, we say "Come and see!"

From Scripture and history come principle and precedent for the Christian's role in politics

the State, the Church and the Christian Citizen

by Earle E. Cairns

IT SEEMS almost automatic that we look for a news story on the Congo in our newspapers these days. Nor does a radio or television newscast seem complete without some word on the latest developments in that chaotic new country.

As Christians we are vitally concerned with the personal safety of missionaries working there as well as the condition of the young church. Each stroke of the pendulum of events seems to range from near chaos to real progress on the road to national stability and responsibility.

At stake is the heritage of Africa's tribal loyalty which placed group rights ahead of the individual and modern political liberalism, the heritage of the French revolution, which places individual welfare ahead of the group.

Also to be reckoned with in this struggle is the influence of the predominant Roman Catholic educational system with its emphasis on an authoritarian control of the individual and the results of evangelical mission work in the Congo which has stressed the freedom of the individual.

Essentially, the question is not whether the Congo will have freedom as a nation because that was declared by Belgium when it gave the young nation its independence, but rather what kind of freedom will the individual citizen have. To watch the developments in this new nation is largely to trace the history of our own country in its quest for freedom and the development of its society.

Our own nation, which is now highly developed, may perhaps be compared to the Roman republic at the time of its decline. So much of our energy and money is being spent in maintaining our present state of domestic security and world status that we are in danger of becoming weak. We have less and less flexibility with which to meet our changing national needs. We are now spending about $43 billion for defense, the largest amount in peacetime history, about $37 billion for non-defense items. In the last ten years our spending has greatly exceeded the growth in our national economy. As a result our nation has become a combined garrison and welfare state with greatly reduced liberty for its individual citizens.

This problem is complicated by church power blocs, seeking economic and political advantage at the expense of our cherished liberties. The Roman Catholic Church is having nuns teach in public schools, securing hospital funds from the federal government and demanding federal aid to its parochial schools. The National Council of Churches, claiming over 30 denominations and 40 million members, presumes to speak for American Protestantism. They seek to determine the policies of the state to suit their own special outlook regardless of whether this coincides with the view of the majority.

These threats to liberty and separation of church and state, however, must not blind the evangelical to the need for lawful, orderly social changes. To ignore them is to lose contact and usefulness in the world in which one lives. But in making himself heard, the evangelical must abide by the unchanging principles of the Word of God which ultimately governs all human behavior.

In the face of the difficulty the evangelical facing these problems may adopt a policy of *retreat* from society. Many have done so in reaction to the social gospel and a desire to "watch" for the Lord's return rather than to "occupy" till He comes. Some neo-orthodox folks have asserted that the "care of the world is not the care of the church." Others, such as the Communists, seek to remake society into a perfect order by a policy of *revolution* which falsely asserts the goodness of man. Modernists would have the church bring about a reformation of the social order. Sin to them is a matter of environment.

Dr. Cairns is associate professor of history at Wheaton College, Wheaton, Illinois.

To really meet the deep needs of man the evangelical can only face society with a program of *renovation.* That is, the individual must be regenerated by the power of Christ and sent forth to live above the prevailing evil of the society about him. Individuals so redeemed are as lamps in the darkness.

The brightness of such a lamp can best be seen against the world's darkness in which Christianity first shone. During the time of the early church the Roman Empire had a union of religion and state with the ruler as the chief priest of the state religion. Because the Roman authorities found Christianity was a different religion from the legal Judaism they began to persecute the church.

When the early leaders of the church, such as Peter, asserted priority of obedience to God, the state began general and violent persecution under the hand of Decius and Diocletian. In such conditions the witness of the early Christian was limited to indirect influence by life and conduct.

Later, in the medieval society the church and state were united. As it developed, two distinct patterns in church-state relationships emerged. This was due to Constantine's establishment of a new capital at Constantinople which led to the separation of the Roman Empire into East and West by A.D. 395. He first granted freedom of religion to all faiths in A.D. 313 and by the year 380, Christianity was the state religion.

In the West at this time the church was left as the main authority when the emperors' power fell before the barbarian invasions beginning in 375. To fill the breach the bishop of Rome assumed great powers before the revived state under Charlemagne could appear. As a result the church and state were held as the two arms of God for man's spiritual and temporal welfare, though the church was considered to be superior.

The *Dictatus Papae,* which Pope Gregory VII may have written, asserted that the pope alone had the right to have all princes kiss his feet and depose emperors. He humbled Henry IV, the great emperor of the Holy Roman Empire. Innocent III, under whom the medieval church reached the zenith of its power, claimed that the Lord gave the whole world to Peter to govern and that the pope was "below God, but above men, less than God but more than man."

He made good this claim by temporarily depriving one emperor of his throne and by humbling the rulers of England and France. Elsewhere in Europe the evangelicals, such as the Waldensians of Italy, the followers of Wycliffe in England, and others could do little but uphold their faith in martyrdom.

Responsible Christian citizenship includes the responsibility to intelligently use your vote

The Reformation did not disturb the union of church and state but simply substituted the state and national churches for the universal church. In theory, however, the reformers held to the separation of the two. Luther proclaimed that the two must be kept separate, but, when he needed the support of the princes to assure the success of the Reformation he allowed them to appoint the superintendents of the church. This stand has sapped the vitality of the church in Germany since that time. Calvin also asserted that the church and state had mutual supporting functions, though in separate spheres. In actual practice both became identified to the point of practical union. Neither Luther nor Calvin would support revolution against the state, even if it was evil. Only passive resistance was permissible if the state asked one to violate his conscience.

In England the union of church and state was the result of King Henry VIII's defiance of the pope in wanting a divorce. Even the Presbyterian and Congregationalist Puritans would accept a union of church and state if their form of religion would be adopted by the state. Only the Separatists held the ideal of a church composed of believers only and which was locally autonomous. Toleration for Dissenters in England did not come until 1689 while full religious freedom for all groups was not granted until the nineteenth century.

In the Reformation movement only the Anabaptists asserted that the church and state should be separated because the church was a body of believers in

society. Unfortunately, their separation of church and state led them to retreat from society.

When the American colonies were begun, nine of the thirteen followed the prevailing European pattern of union of church and state. Six of these colonies adopted the Episcopal church while Congregationalism was the established religion in Massachusetts, Connecticut, and New Hampshire. They did not have a theocracy in the technical sense of churchmen ruling the state but ministers controlled church membership which was necessary to vote, preached election sermons and gave advice to the magistrates.

Though Maryland practiced toleration for all except Unitarians and Jews as early as 1634, this policy seems to have been a matter of expediency as well as principle on the part of the Calverts, and freedom was not complete. Rhode Island under the leadership of Roger Williams completely separated church and state and upheld full freedom of religion for all after its founding in 1636.

Penn in Pennsylvania separated church and state and gave full freedom of conscience. In Virginia these principles led to separation of church and state through the cooperation of Thomas Jefferson, a Deist, and the Baptists in 1786. By 1833 Massachusetts, the last state to do so, separated church and state and granted full freedom of religion to all.

The principle of religious freedom was carried over into the federal government by Article I of the Northwest Ordinance of 1787 and the First Amendment to the Constitution which banned a preferred, privileged or established church and asserted full freedom of religion. Article VI, Section 3 of the Constitution also banned any religious test, such as the Test Acts of England which prohibited public service unless one were a member of the state church. This "wall of separation" has been the law of the land since that time, but is threatened today by the extension of federal power through money grants and by demands of the Roman Catholic Church for public funds and special political recognition.

Evangelicals have usually supported separation of church and state and freedom of religion. The history of the American church reveals that Protestants have always linked an interest in social action with evangelism in a free church and free state within a free society. Whitefield coupled evangelism with his work for the orphanage at Bethesda.

We desire no union of church and state with either dominating the other or a church having preference or privilege in the state. Instead we desire to maintain a friendly separation in which the church can both "watch and occupy" fruitfully in service to God, country and fellowmen.

The role of the Christian citizen in our country was never more important than at the present time. Facing him are responsibilities greater than he has ever had before. This is true because what he says and does is felt around the world and the great freedom which allows him to share so significantly in the destiny of his country.

Any consideration of what the evangelical must do in society must be based upon the once-for-all revelation of God in the Bible. He must avoid the too-optimistic view of human nature so prevalent today which has led to upholding revolution or reformation as ways to bring social change. He must so link together the Christian virtues of faith, hope and love that he may thereby make his mark upon society.

The first and primary task of the church in the fulfillment of the Lord's Great Commission is evangelism at home and abroad. Social evils are basically personal according to James 4:1* and the result of personal sin. The living Word must be proclaimed through the presentation of the written Word so that Christ can become the foundation for life and action.

Evangelicals in nineteenth century England worked hard to free slaves and to raise the oppressively low standards of the British workingman, but they also founded the British and Foreign Bible Society in 1804 to spread the Word of God. In 1813 they were able to get the charter of the British East India Company changed so that firm would have to admit missionaries to India.

All of them engaged in personal witness in all levels of society to the saving grace of God in Christ. Evangelicals must first of all present the Light of the world. This is the primary task and no consideration of church and state relations or social action, however necessary, should ever take precedence over this task.

But the Scriptures also suggest that we have an obligation of love to our fellow believers and to all men (Gal. 6:10). This is not a love based on mere sentiment but a love (*agape*) which has its source in God and is given us by the Holy Spirit (Rom. 5:5). This love to others should result in service (*diakonia*) because the Christian's function as light must be coupled with his function of being salt in society.

This involves taking on the highly unpopular task of being the critic and conscience of society and its institutions, whether government, unions, big business, or even the church if it forgets its main task. In this role, Ambrose, a staunch leader in the early church, refused communion to Theodosius in 390 after he massacred the leaders of Thessalonica because there had been a riot. In England evangelicals so aroused the national conscience to the evils of slavery that it was banished from the whole empire.

In addition to being the conscience of society, evangelicals must carry this a step further and inform the people of the church and the world concerning the evil around them. Periodicals, such as *United Evangelical Action* and *Christianity Today,* have already been most useful in their critical analysis and in arousing Christian citizens to act in correcting them.

Pastors, too, have a responsibility to point up these evils and apply the biblical principles to the situation. To this end they might give more Labor Day sermons on the duties and responsibilities of labor and business and Independence Day sermons on the Christian citizen's responsibilities and privileges in relation to the state. In all of this we should endeavor to assert what the will of Christ, the Head of the church, is and not the will of the church or any ecclesiastical organization.

The pastor, who is most often the key man in the Christian community, should set an example of responsible Christian citizenship. But never should the church become an organized pressure group. If it does, then it becomes as much a lobby as the National Association of Manufacturers or the Teamster's Union and endangers the separation of church and state. The church should work instead through extra-church organizations much as it did in England during the nineteenth century.

The evangelicals of that time with the help of other interested citizens organized the Society for the Abolition of the Slave Trade in 1787. When that was accomplished in 1807 they took on abolition of slavery itself and formed the Anti-Slavery Society in 1823. To arouse interest in the eradication of slavery and to suggest action they launched periodicals like *The Christian Observer* which reached a circulation of 20,000.

The recent fight against obscene literature in Evanston, a northside suburb of Chicago, was led by a minister who as a Christian citizen worked with others in an extra-church organization.

Groups such as Protestants and Others United for Separation of Church and State could well use the

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* *"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"*

help of Christian citizens in maintaining a friendly separation of church and state. The National Association of Evangelicals must rethink its position on this point. It must determine whether it is a church-related group or an extra-church organization. Because it includes individuals as well as local churches in its membership it could apparently qualify as the former.

The evangelical's negative criticism of contemporary evils must be followed by positive action if he is to be the salt of society. The Apostle Paul suggests in Galatians 6:10 that our social interest should first be centered in the church and then extend to all men.

Above all, our first duty is to have the facts concerning the evils we hope to remove. Granville Sharp, a layman in law, studied two years to get the facts which freed slaves in England by a decision of the courts. Thomas Clarkson searched 317 ships to find Isaac Parker, a seaman whose name he didn't know, from whom he got the information he needed on the slave trade. Even so, groups like the NAE in our day could enlist the help of evangelical scholars and graduate students in Christian colleges to provide them with the information they need. The present series on Communism in this magazine is an excellent sample of such cooperation.

When the evangelicals have all the facts on a critical matter they can begin to form a public opinion about these matters. Then they can arouse the interest and support of all citizens who have an ethical and social concern. This support can be mobilized through letters to editors, pamphlets, interviews and statements by influential persons. The evangelicals in England enlisted the support of 300,000 persons in a boycott of slave grown sugar in 1792.

Voting on important issues, interviews with legislators, writing personal letters to leaders in government and the use of the petition are all means that should be used for getting action on important matters. The petition which is so seldom used now was highly effective for the anti-slavery forces in England.

Evangelicals should also consider the importance of making their presence felt by participating in all branches of government. One step in this direction is the annual seminar on federal service which is sponsored by the NAE. When the evangelicals in England needed a man to draft a bill which would free the slaves they turned to one of their own number. He was James Stephen, Jr., the colonial undersecretary, who worked continuously from Saturday noon to Monday to produce it at the psychological moment.

Imagine what it would be like today if the United States had a diplomat in some Moslem country who would say, "I don't drink, I am a Christian." This would be surprise to many Moslems who have come to associate drinking as one of the vices of a Christian nation.

The evangelical should never divorce his efforts for social betterment from prayer. The journals and diaries of evangelical leaders in English social reform indicate that they bathed their movement in prayer. When the bill to abolish slavery in British territories was being debated in 1833, the leaders called for a day of prayer on the part of Christians for success in this endeavor.

They also cooperated with all who would unite with them in this moral issue without compromising their own theological position. They made it clear that this was an alliance for a temporary and worthy purpose which justified their cooperation.

In all these endeavors evangelicals should use extra-church organizations and seek no political and economic advantages for themselves. It is at this point that the NAE is different from the National Council of Churches. It seeks no economic or political advantage, but only wants to uphold the tradition of a friendly separation of church and state based upon constitutional and judicial precedents.

Thus might love which springs from faith be made practical in society. Any social action should never be divorced from the hope of Christ's return. Both amillennialists and premillennialists look for a sudden, supernatural cleansing of the earth by the return of Christ, rather than a postmillennial evolution to a perfect order of society by the efforts of the church.

This will keep one from a despair which feels that nothing can be done in a perishing world and which advocates a mere watching for Christ's return. It will also prevent a false optimism which looks for the creation of Utopia by human effort in the manner of the social gospel.

The evangelical must occupy and watch. That is, he must be the critic and conscience of society in the light of biblical principles. He must fight the evil in society with truth and action while using flexible tactics for his limited strategy.

What can a Christian do then if he is going to have an impact on the society in which he lives? First of all, he must uphold certain biblical principles for church and state. He must remember that the state is a God-willed provision for organized society under the sovereignty of God and the lordship of Christ. This upholds the *fact* of government without stating anything about the *form* of government which has often been perverted by men to oppressive forms.

The Christian will declare that the state has only delegated powers from the people who in turn receive their sovereignty from God, the absolute sovereign. Romans 13:1-7 with its assertion of the power of the state must be balanced by Acts 5:29 which says the obedience to God is more important than civil law in conflicting matters. For this reason evangelicals uphold limited government under the Constitution and fight usurpation of power wherever they find it.

Secondly, the Christian will uphold the dignity and value of the individual which is under attack in such movement towards collectivism as socialism and Communism. It was a Presbyterian pastor, Francis Makemie, who first upheld freedom of speech successfully in his judicial struggle with the governor, Lord Cornbury, in 1707. The first ten amendments to the Constitution will be jealously guarded from attack whether from leaders in government seeking undue power or from big business corporations or labor unions.

The evangelical will also seek to have the laws of the state brought into accord with biblical principles of justice and equity. Lord Shaftesbury, the great English champion of the workingman said: "The morally right will never be politically wrong and the morally wrong will never be politically right."

Loyalty to the will of God will never endanger separation of church and state because they are both bound by the will of God if they fulfill their intended functions. In his family, in his vocation and in his citizenship the evangelical will seek to make the law of God the law of the land and thus honor both his temporal and spiritual citizenship (Phil. 3:20). Then will the state fulfill its function of providing for its citizens "quiet (internal) and peaceable (external) life" (I Tim. 2:2).

The evangelical will not forget his responsibility to the state in the payment of taxes (Rom. 13:6-7), respect, prayer (I Tim. 2:2) and obedience which is subject only to the will of God in having priority in his life.

The Apostle Paul whose rights as a citizen were very limited in contrast with ours held an exalted view of the Christian's relation to the state. Now in a republic such as we have, the obligation to use our citizenship for the glory of God and the good of men is even greater.

If we do so, we will earn at the end of our lives the commendation pronounced upon David who "served his own generation by the will of God" (Acts 13:36).

THE WHY AND HOW OF WORLD RELIEF

By C. N. Hostetter, Jr., World Relief Commission, National Association of Evangelicals

1. It is a Christian's duty to help the poor and needy.

Doing good to the oppressed and feeding the hungry is not a primary mission of the church, but it is clearly taught by the example of our Lord's ministry in His day. In the Orient we are now seeing the young church starting works of mercy such as schools for the blind, orphanages, etc.

2. It is the fruit of Christian faith and a tool for service.

The apostle John tells us that to share one's possessions with a brother in need is the fruit of our faith. Not only that, but it opens an effective door for a Christian witness. Men respond when they see our words backed up with deeds.

3. The need is both emergency and continuing.

Disasters like last year's earthquake in Chile occur frequently enough so there is always an area of need in the world. Then also many of the refugees from World War II and the Korean War are still with us.

4. Government relief activity is not enough.

The American and other governments are doing much in the way of relief, but this is not enough. Besides, they are always questioned about their political motives and only Christians can truly give out of a heart full of love and "in the name of Christ."

5. It is blessed of God.

During the last year of activity in Korea the NAE World Relief Commission fed an average of 25,000 people daily. Along with this food more than 600,000 tracts were given out and several thousand professed salvation. Of those nearly 700 were baptized.

You can help. Here's how:

1. Share in the expense of sending relief goods overseas and distributing them.

There is a continuing need for funds to cover the cost of sending clothing and foodstuffs overseas and to distribute them. For example, just $1 will send 148 pounds of surplus food abroad. A church or a Sunday school class could provide a carload lot or 70,000 pounds of food overseas for only $473. The cost of processing or shipping a bale of clothing for ten people is only $5, a bale for twenty people costs $10.

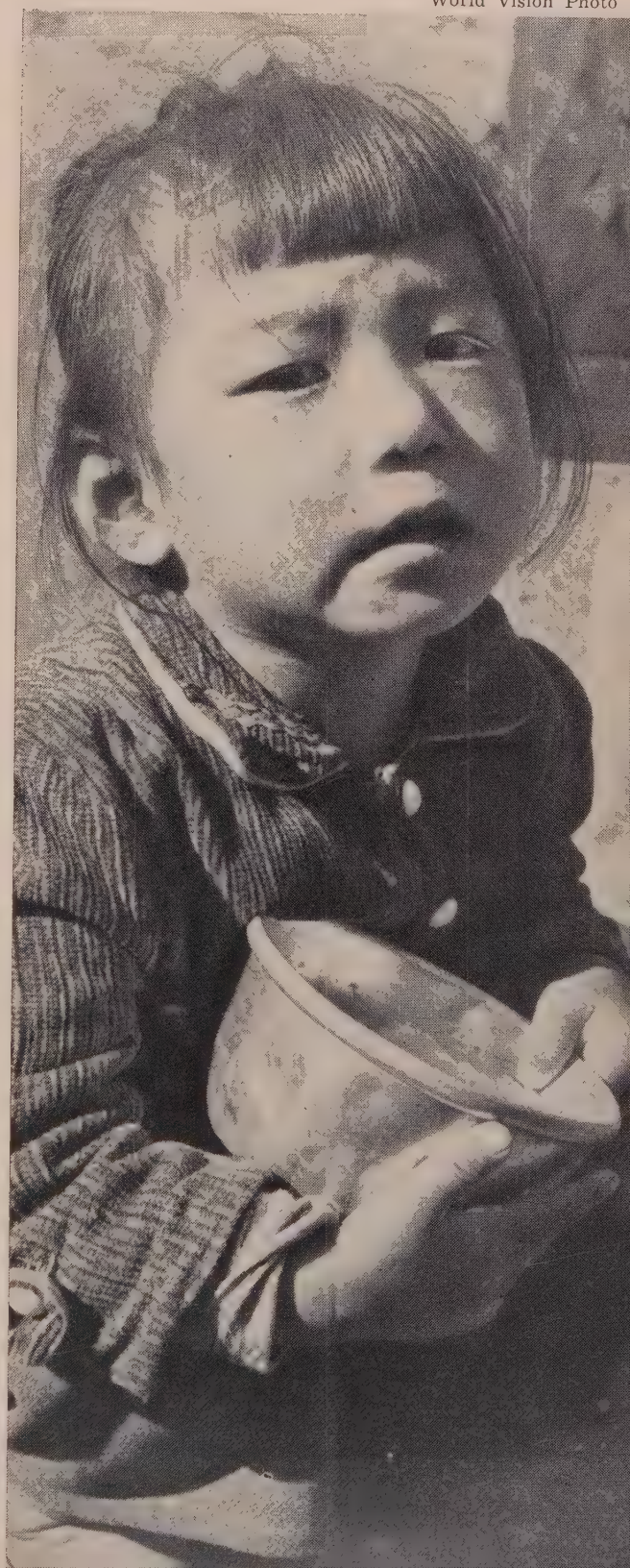
Contributions for this purpose may be sent to Mr. J. Willison Smith, Jr., Treasurer, NAE World Relief Commission, 2124 Philadelphia National Bank Bldg., Phila. 7, Pa.

2. Send your good used clothing to one of NAE's three centers for overseas distribution. For information, write NAE World Relief Commission, 12-19 Jackson Ave., Long Island City 1, N. Y.

3. Get your church to put NAE's World Relief Commission on its budget.

Evangelicals serve through this ministry of compassion. ▶

World Vision Photo



A generation of hungry, freezing Koreans will pass into eternity before the country will return to normal

By Dorothy C. Haskin

THEY GO TO BED less HUN

GRY

World Vision Photo

A STRING of boys and girls, a few women, clutching pans and ration books lined up in front of the feeding station in Seoul, Korea. They were dressed in odds and ends of western clothes. Their hair had been more patted in place than combed. Their faces had the drained look of those who know nothing but want by day and cold by night.

As each child went to the window, his card was stamped, and from one to five dips of cornmeal mush was put into his basin. A family received one dip for each member up to five. If there were a sixth member, water had to be added to make some food for him.

Inside, the two Korean women were cooking the mush in huge pans over a charcoal fire. Those who had ration cards were allowed six pounds of flour, six pounds of cornmeal and one and a half pounds of powdered milk per person per month. It was enough to sustain life but not enough to make life worth living. There are five such feeding stations in Seoul, and an estimated half million who are always hungry in Korea. Dr. C. N. Hostetter, Jr., of the NAE World Relief Commission, and I watched the long line of dispirited children and women come for their meager food.

We were both grieved that so little could be done. The problem of supplying even the minimum essentials to the millions in war-ruined Korea is beyond the combined efforts of government and relief organizations. A generation of hungry, freezing people will pass into eternity before the country can be normal.

At the same time, we were thankful that something was being done. The World Relief Commission is feeding an estimated 25,000 people in 125 places in Korea. All of this is done in the name of Christ. At all feeding stations there are pastors which simply proclaim the gospel. Tracts are also given out. J. B. Crouse of the World Relief Commission has personally handed out over one hundred thousand tracts. Each feeding station is connected with a local church to which the pastor invites the families receiving food to attend the services. Thus, the people know that the food is given in the name of Christ.

And so it should be given. A starving person is in too great distress to believe in the Lord Jesus. He has to have food first. Then he will gladly consider the One in whose name the food was given. Too, it is scriptural to help these needy people. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction" (James 1:25).

The World Relief Commission in Korea not only conducts feeding stations, but aids in assorted social welfare institutions. They work in orphanages where over 3,000 little ones learn of a Heavenly Father. There are also two vocational institutes where boys are trained to earn a living. Those few who are fortunate enough to attend these schools are from among the many who roam the street as beggars and thieves. The NAE Relief Commission also helps some 980 lepers, shunned by society, in three leper homes as well as thirteen old people, in the twilight of life, in one home for the retired. In one way or another, the NAE helps provide food and used clothing in a total of 180 places.

The distribution of relief supplies is carried out almost entirely by Oriental Missionary Society pastors under the supervision of their missionaries. The OMS has the third largest group of churches in Korea. Forty-five of the institutions are sponsored by World Vision. And so evangelicals cooperate in this program of compassion.

Care is taken to see that the relief is distributed only to the needy. That is why the cornmeal is cooked before it is given out, and given only to those who have proper identification cards. When there are canned goods to be given out, no one can receive the second can unless he brings back the first can, empty. This prevents the food from being sold on the black market.

In a country with such a great need as Korea there is always a temptation to gain by selling food on the black market. This leads to the food going into the wrong channel so a system of checking that possibility has been set up.

Always, the food is given without pressure to become a Christian, but a thankful heart leads many to attend church services. Statistics summarizing a year's relief feeding activity reveal that "many are called but few are chosen." Over 7,000 professed conversion while only some 5,000 of these attended church regularly. Those attending a catechism class numbered 1,108 while those baptized numbered only 684. While one might wish for a larger response, the food is given because people are hungry and faith is still an individual decision.

Faith there will be in Korea. The Christian church is planted there and now claims about seven per cent of the population in that country.

After we had seen the feeding station, Dr. Hostetter and I climbed the steep hill to the church. There it stood, a simple building, with dirt floor, backless benches, but with a cross on top.

Mrs. Haskin is in the Orient on a missionary writing tour for Christian magazines as a service of World Vision.

THE DIFFERENCE BETWEEN LAYMEN AND THOSE WHO ARE ORDAINED IS NOT RESPONSIBILITY — ONLY AVAILABILITY

We must rethink our concept of Evangelism

By Ross S. Rhoads

"SEE ANY new folks in church tonight, honey?" the deacon asked his wife on the way home from the first service of the spring evangelistic campaign in their church.

"No, I suppose I didn't, and it sure seems a shame to waste all that good preaching on our people."

"Hate to admit it, dear, but I felt that way too. Guess we ought to pray more and work harder in getting some new people into the meetings."

Meanwhile the same poor response was being discussed a little later by the pastor and the evangelist over their nightly cup of coffee.

"You know, brother," said the pastor, "we've worked twice as hard as last year in telling the community about these meetings. I don't know why there's such a meager response."

"Yes, I know," answered the evangelist, "it's that way in other places too. In recent years I've noticed a real drop in evangelism all across the country. I think sometimes that I ought to get back into the pastorate."

This same conversation has been repeated time and again by pastors and evangelists in recent years. It caused me to take a second look at our present day methods of evangelism and to try to find out why it is so difficult to get non-Christians into an evangelistic service.

In thinking deeply about this matter I have become convinced that part of the reason is that the itinerant evangelist often does not contribute significantly to the outreach of local churches. It is a situation which demands a careful reconsideration and a completely different approach from the one we have been using in the past.

The New Testament imperative for evangelism begins with the fact that God has spoken "in these last days, in His Son," to the world and in the world. Christ wins men to Himself by the Holy Spirit. Our task as His body is to confront the whole man and the whole world with Jesus Christ as Lord. Above all, we are to be heralds and witnesses to this fact.

The urgency of evangelism stems basically from the fact that God is not willing that any should perish. It is also predicated on the Scriptures which constantly prod us to action, because our fellowship with Him involves it, and because the dreadful need of the world cries out for it.

Unquestionably the work of evangelism, in the final analysis, is God's—not man's. For if man, by taking thought, cannot add one cubit to his height, it is certain that he cannot save another's soul. However, in God's wisdom and grace He has chosen to be a co-laborer in this glorious work. This is the challenge of the Great Commission.

As I look on church life today it seems that the church is in danger of allowing its evangelistic program to carry the burden of global conquest for Christ. Thus, the pastor or evangelist becomes the tool to be fashioned by training and experience so that he may be employed by the church and be a converting, correcting influence upon the world.

The result has been an evangelism in the church which has reaped small numbers because small numbers attend the church. And the rejoicing over the few who "make decisions" might well be replaced by remorse over the many who did not respond.

The New Testament picture of a growing church is quite different from ours. The growth of the early church was manifested by a surge of laymen, who after receiving doctrine and direction from the apostles, went everywhere preaching the gospel. So effective were they that St. Paul wrote of the gospel being preached in the whole world and that he was greeted by a church, well established, upon his arrival in Rome.

In searching for a clue to this phenomenal spread of the early church one notices a small, but significant phrase in the first verse of Acts 8: "And they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles."

The apostles remained in Jerusalem while the laymen spread the gospel to new frontiers. So today, our churches must be centers of refreshment and reviving, producing mature Christians, who can go forth ministering the Word and helping others to become fruitful in their spiritual life. Since this is the mission it behooves each local group of believers to accept this challenge both collectively and individually.

Again, a study of the book of Acts will reveal some 77 characters who are named and identified. Except for a mere half dozen or so who were not Christians nearly all of that number were active in evangelism—whether laymen or preachers, officials or servants, young or old. Their outreach whether in a public or private ministry was both as a part of a group and as individuals.

But will this method work today? This challenge came to me as I sought to find an answer to this problem a few years ago. At that time I became

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Mr. Rhoads, who is an evangelist and head of Church Centered Evangelism, Inc., lives in Westwood, N. J.

deeply burdened about getting church members into the business of reaching others for Christ. So with the help of half a dozen students from Fuller Theological Seminary I began a six-week program in as many churches in southern California.

We met for a week in each church to inspire and to prepare the members to do personal evangelism. The subsequent door-to-door visitation, laymen's prayer breakfasts, women's coffee hours, special youth meetings, discipleship classes and follow-up programs for converts all laid heavy emphasis on individual involvement. As a result of that special campaign there were hundreds of decisions for Christ, with better than 15 per cent response of the total attendance in each church.

Following this special effort reports continued to come in from ministers that church attendance was still on the upswing. Laymen were continuing to meet in prayer breakfasts, door-to-door visitation was still going on, and many individuals who had never led a soul to Christ before were now bearing fruit on a regular basis.

Church members had caught a new vision for the lost and a new joy through obedience to Christ's command of going into all the world. These exciting changes had been brought about through the active participation of individual believers.

For the past three years now I have been engaged in this type of ministry full time. I have found that it works as well on a city-wide cooperative basis as it does in a single church. Just a short time ago I held such a campaign in New Hampshire with many decisions for Christ. It had been the first joint effort in that area since the days of Dr. J. Wilbur Chapman.

Four weeks prior to the opening of the crusade, laymen's training sessions, prayer cells, counselling and follow-up programs were established and directed for each church. Each participating church then had a concentrated effort in its local area, again with laymen's prayer breakfasts, women's coffee hours, special youth emphasis, visitation and evening crusade meetings. Following the total eight week effort two united crusade meetings were held to climax the entire campaign.

The New Testament basis for this is to be found in Paul's instruction to Timothy. He was to do the work of an evangelist, but he was also to commit God's truth to others who were to be able in turn to teach others. The principle laid down was that the church was to grow by multiplication instead of by addition.

This is not to minimize the fact that God has given some men the gift of evangelism, but it simply emphasizes that the work of evangelism is not a monopoly of either the ordained clergy or the professional evangelist. The obligation to spread the gospel is given to all who claim to be His disciples. The difference between the laymen and those who are ordained is not one of responsibility—only of availability.

The great benefit of evangelism carried out on such a broad scale is that it is rooted in the local church and supported by its prayers. The evangelist who comes from the local church operates under its sanction and discipline. It seems to me that the excessive tendencies in evangelistic circles today have come about because evangelism has not in all respects been under the direct commission and control of the church.

The point is not whether evangelism shall be carried out in church evangelistic meetings, in Sunday school or through some means beyond the sphere of the church. Rather, we must make evangelism the united effort of the church and each individual member. Non-Christians do not often frequent the church so it is necessary for us to take the gospel to them where they are.

Evangelism must not only be the special effort of the church, or the united effort of churches or an outreach to the unsaved, but the spontaneous outgrowth of a deepening conviction on the part of each church member that the Great Commission is for him.

The total program of evangelism should not only be an urgency of ministers to bring men to surrender to Christ, but also to marshal a whole army of soul-winners by preparing, stimulating and briefing them for spiritual warfare.

The chill of liberalism in the last quarter century has broken down the solidarity of the denominational structure. As a result the surge of new independent churches, missionary societies and evangelistic enterprises has created a new dimension. The old line churches shifted their emphasis to the social implications of the gospel while the aggressive evangelistic elements shifted their efforts to reach men for Christ outside the ecclesiastical framework.

As a result evangelism often operated independently of the local church and without respect to it. It drew from the church rather than contributing to it. But that trend is now changing as pastors and church leaders are awakening to the fact that evangelism is the entire church's imperative and not the prerogative of a few.

Financial and ethical mismanagement —as rarely as it happens—in evangelistic circles has developed largely because some evangelistic efforts have not kept the church at heart. Consequently this type of evangelist does not put himself under the sanction and discipline of the local church. Hopefully, the day of this kind of spurious evangelism is over and the church is now again settling down to respected, yet firm and forthright evangelism.

In evaluating our future evangelistic efforts I believe we should be guided by these four criteria:

1. Evangelism is the offer of God's grace and must be made with respect for man's essential freedom.
2. Evangelism must spring from a life of obedience, otherwise the fruits of the spirit will be lacking even with the act of evangelism.
3. The end of evangelism is to bring the one evangelized to understand that he is to give his life to Christ as Lord.
4. The ultimate end is to bring the evangelized into the church where they may grow toward maturity in Christ, where they may join in the fulfillment of the church's missionary calling.

All evangelism goes out from the church and draws back into the church so that those reaching for Christ can be prepared to win others. This is a New Testament concept and it shows nothing of an evangelism that is not centered in the church.

Laymen are given instructions and then sent out to visit and witness.

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- ✓ arm broken at church picnic
- ✓ fall on ice in parking lot
- ✓ death in car collision en-route to a one-day retreat
- ✓ ankle sprained at a Sunday school class skating party
- ✓ concussion from baby's fall from church nursery crib
- ✓ drowning during Sunday school outing at a lake

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ONE OF A SERIES OF TEN DEFINITIVE STUDY GUIDES

PART SIX: *Techniques, Part 2 — Power Politics in Russia*

Introduction: The problem of Communism is more than ideology and subversion. The system is also maintained and spread through the use of power and the instruments of power—economics, politics and tyranny. This is the proposed area of study for the next two lessons.

The recent preceding studies have been concerned with the techniques used in the spread of Communism. As has been indicated previously, there are two major areas: (1) infiltration or subversion and (2) power politics or force.

This latter technique remains a most effective instrument of Communist control. It is largely through power and force that the Communist state is maintained and expanded. The evidence seems to indicate that there is little difference between the Communist leaders and Machiavelli's prince — might makes right and the end justifies the means.

Communist power politics operates in two main spheres: domestic and international. A separate study will be devoted to each area and it is hoped that these will serve as a guide to a more complete study on the part of the reader.

Our study of power politics in the domestic area will be a study of the Russian political system under Communism. In many ways this is duplicated in other Communist lands, so the student might like to compare this case study with China or some Communist satellite of his own choosing. The second part—Study Guide Seven—will deal with the foreign policy of Russia and the Communist states and how it implements the goal of world domination.

Political Control: Historically, political control has been important to the Communists. The technique used today in other countries is the same as that used in Russia in 1917 when the Bolsheviks—later known as the Communist Party—came to power. Control of the political system is of primary importance and can be relaxed only as a matter of expediency or when all effective opposition has been crushed.

There are two collateral systems through which political control is maintained in Russia—the government and the Communist Party, with the party taking the primary role. The Bolsheviks supplied the formal government organization following the October Revolution of 1917. A meaningless constitution was prepared in 1918, and in 1922 a federation of the independent Communist-controlled states was carried out, forming the Union of Soviet Socialist Republics (USSR). It might be pointed out that this union was by no means all voluntary since a number of the states were either betrayed or terrorized into it.

The constitution drafted by the Communists was largely descriptive of the processes of government that had been developed. Although these processes were clothed with the appearance of democratic forms, there was little that resembled democratic practice. The party was at all times in control. The party still directs and controls everything—the government and its machinery, the doctrine (both in formulation and interpretation), and finally the individual party members themselves. The battle cry of 1917, "All power to the Soviets," (see Study Guide Two) under which the Communists conquered Russia, resulted in the party's total conquest of power.

Stalin drafted a bit of fiction in 1936 which he called a "constitution." In principle it was more democratic than the earlier constitutions, but in practice there was little difference. For example, it apparently allowed for equal, secret and direct suffrage, but it was considered improper for a citizen to vote a secret ballot since it gave the appearance of guilt about the propriety of his vote. And since the only names on the ballot were those of Communist Party candidates, the only alternative to voting for one of these was to cross out the name. This is still the picture of Russian voting today.

The Supreme Soviet: Voters do elect representatives to the Supreme Soviet—supposedly the highest body, but in reality a powerless group. It ostensibly combines the legislative and executive functions of government—and has some responsibility for judicial matters. To do the work of the Supreme Soviet and prepare legislation there is a Central Executive Committee, but since this body is too large for effective handling of the daily affairs of government, its duties have been largely assumed by two other groups which are "elected" by the Supreme Soviet—the Presidium and the Council of Ministers. The chairman of the Presidium is theoretically head of the state, an honorary position which has little meaning except in diplomatic protocol. The real power of government lies in the office of premier which is held by Nikita Khrushchev, elected by the Supreme Soviet in 1958.

The Communist Party: Alongside this governmental structure—and in practice, above it—is the Communist Party. Its place is vital since, according to Lenin, the party was to guide the revolution and bring about the establishment of a new society. From this key position Lenin and his associates seized political power in the name of the party until the state had "withered away." Needless to say, the state did not wither away but instead was replaced by party control. This power of the top echelon was strengthened by the doctrine of "democratic centralism" which means that party directives once determined were absolutely and completely binding upon all agencies and members of the party.

So the Soviet regime is a system in which a well-organized minority controls all power. (In May 1960 the Communist Party membership in Russia was listed at something less than nine million out of a total population of over 208 million.) No deviation is allowed. Persons and groups felt by the leaders to be actively or potentially hostile to their exclusive controls are

liquidated. Russian history since 1918 is filled with bloody records of such purges. Often these massacres have taken place under the guise of eliminating "counter-revolutionaries." The subsequent result has been the eliminating of any effective opposition.

While the party is the means by which men rise to power in the government and maintain it, under Stalin the role of the individual superseded that of the party. When Stalin succeeded Lenin the various shades of opinion which had been tolerated within the party were banned. It is estimated that in the great purges of the 1930's when Stalin was making his position secure, some eight million Russians were liquidated![1] These included all of the Lenin supporters except Stalin, many intellectuals, some military leaders, and many who could not by the wildest stretch of the imagination be called "enemies of the people."

Because of Stalin's great power the party diminished in importance. After his death in 1953, however, it saw new life as it once again became the locus of power in the struggle for leadership.

Party Organization: The Communist Party in Russia is an interesting organization. Its pattern bears a striking resemblance to that of the Russian state. Theoretically it receives its authority from below. But Communist leaders tell their ranks, "Our party is not like other parties." By this they mean not only that it has special goals, or a unique place in history, but that it is organized in a different way, makes special demands on its members, and actually is a "combat" party.

Lenin wanted an organization that could be mobilized for effective action and relied on to see the revolution through to the end. The *Party Organizer* has summarized his organizational principles as follows:

1. The doctrine that the Communist Party is the vanguard of the working class.
2. The doctrine of the formation of the principle cadres of the Party, so-called professional revolutionaries.
3. Activity of all the members of the Party, their direct participation in the work of the organization.
4. The basis of the Party organization, its fortresses, are the factory nuclei.
5. The Communist Party, through Communist fractions in non-Party workers' and peasants' organizations must link up closely with the masses of workers and peasants and take an active part in all their struggles against their exploiters and lead the struggles through the Communist nuclei and Communist fractions.
6. Democratic centralism in the Party and in the Communist International.
7. Iron discipline for the proletarian Party.[2]

The keynotes of Communist party organization are *mobilization* and *manipulation*. These characteristics are of maximum importance since they define the combat character of the party. No democratic participation is allowed in party affairs since this might lead to divisiveness. Power centers which challenge the official leadership are prohibited.

For the day-to-day operation of the party, there is the Secretariat. The secretary of the party through control of party organization and appointments is the most powerful figure in the party. This was the position which brought Stalin to power and which he used to maintain his position. Khrushchev used this post in his successful bid for power during the struggle for control after the death of Stalin. (If ruthlessness were one of the qualities for Communist Party leadership, Khrushchev had proven himself worthy. While first secretary of the Central Committee of Ukraine's Communist Party he planned and executed the genocide of between six and seven million Ukrainians.[3])

The party—and that means the victorious party leadership able to impose its policies—is always right. Lesser party lights and agents can always be sacrificed, accused and liquidated as traitors, when this action serves the purposes of power. The party leadership determines what the facts are, what composes true tradition, history, science and freedom. Obedience to the leaders and blind acceptance of the general line are esteemed infinitely more than initiative and independent personal judgment. All social and political questions are regarded only as power problems to be solved by the regime as soon as the necessary cadres are available.

In order to understand the use of power politics in Russia, it is necessary to understand the interlocking relationship that exists between the Communist Party and the government. The party nominates the members of the government and election is unopposed. The party sets the basic policies and programs which the government legislates and implements. All key posts of the government are held by carefully screened men who have demonstrated party loyalty. These selections are made from the top down.

Through this interlocking directorate, party officials are also the governmental officials. For instance, Stalin was secretary of the party, head of the Politburo and also Premier. Khrushchev holds these same offices, except now the Politburo has become the Presidium of the party.

So the party leadership has absolute monopolistic control of the government. And the party, operating on the concepts of Lenin and Stalin, knows no limitations on its actions. It is supreme. Its purpose is not to understand the feelings of the people, but to manipulate them. Everything that promotes the conquest, maintenance and expansion of its own power is permissible.

Economic Control: Karl Marx held that since history was determined by the economic forces at work in society, Communism must control the economic forces in the same monopolistic way it controls the political life. So the tools and methods of production as well as those who produce are naturally a prime Communist target.

This is true for at least three other reasons. (1) Marx also believed that the laboring classes would bring about the revolution. Lenin was convinced this was true, but he did not feel they would arrive at "revolutionary" ideas voluntarily and so they would have to be motivated. (2) Another reason is that Communist theorists have maintained that control by the state of the economy is a necessity to equalize distribution and provide "to each according to his need." (3) Thirdly, economic control is necessary to secure political control.

When the Bolsheviks took over Russia, they knew the country would have to come to a place of world leadership if Communism was to be the vanguard of world revolution. Extreme measures must be taken in terms of the economy since agricultural production had to be increased and industrialization must come fast.

Lenin applied stringent measures immediately. It was much too soon and there followed a period of more lenient measures to effect a transition from the feudal economy to the state-controlled economy. This New Economic Policy (NEP) was in effect from 1921 to 1928 and concessions were made to the tired and exhausted masses. But when Stalin came to full power, the Bolsheviks organized and consolidated their complete control of the Soviet Union according to a definite totalitarian pattern.

The Five Year plans for the organization of production and the acceleration of industrialization were put into operation. The economy had already been nationalized. What little private initiative was allowed was within the nationalized sector. After 1929, Stalin carried out the collectivization of agriculture from above, using every form of compulsion. For millions of people, this policy resulted in death through

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1 *Twentieth Centry Russia* by D. W. Treadgold. Rand McNally. p. 250.

2 *Party Organizer*, January, 1934.

3 *The Crimes of Khrushchev, Part 2*, U. S. Govt. Printing Office, p. 2-4.

hunger, or in deportation to labor camps.

N. Jasny writes of this period of terror: "At gun point, with sacrifices of millions of lives and by sending other millions in concentration camps, almost 100 million peasants and their families were herded into the kholkhos."[4]

These kholkhos were communes controlled by party officials where the peasants had to fulfill production quotas imposed from above. Stalin was determined to destroy the independence of the peasants who had threatened the process of industrialization by their refusal to supply cities with foodstuffs. They were forced to adopt agricultural machinery in order to form a market for the products of the industrial plants.

So terror was now combined with economic planning. The GPU (Government Planning Union) had to change its concentration camps from political prisons to enterprises for economic and colonizing purposes. Forced labor had been used as an experiment in digging the Volga-White Sea canal; now deportees, political and criminal prisoners could be used on a much larger scale in the almost unpopulated regions of Northern Europe as well as of Asiatic Russia. The official propaganda, of course, presented the camps and the regions of exile as places where antisocial persons could be rehabilitated and transformed into valuable members of the socialist community.

There is some difference of opinion about the extent of the slave labor camps in the Russian economy today. Harrison Salisbury wrote in the September 10, 1959, issue of the *New York Times* that the labor camps have been liquidated, but a member of the Ukrainian underground movement said in testimony before the House Un-American Activities Committee that same year that he has current information that they still exist.

Mr. Mykola Lebed said: "When Khrushchev found out that the Western world knew of some concentration camps and their geographical location, he released the inhabitants of those camps that were known by the Western World, as, for example, in Vorkuta and Norylsk. He changed the status of those prisoners from political prisoners to those who were forcibly resettled and restricted to the respective areas, not to be known directly as political prisoners. At the same time he transferred some of the political prisoners to such places which until that time were not known to the West as concentration camps or forced labor camps."[5]

John Noble, a prisoner of Russians for nine years, estimates on the basis of information he has that there are 28 million yet in forced labor camps.

Economic Gains: That there have been great economic gains is indisputable. That these gains have been made at the expense of personal liberty and life is also indisputable. In the past 25 years Russia has risen to be ranked economically with the larger western nations, but the standard of living in Russia is far below that of most western countries. The reason is that the government develops and expands the heavy industry segment of the economy rather than consumer goods. This emphasis is one of the great weapons of the cold war which is being fought in the area of world trade. They sacrifice consumer goods in order to compete with the West in the world market.

Currently Russia is in the middle of a new "Seven Year Plan" scheduled to climax in 1965. It calls for an 80 per cent increase in gross industrial production, a 70 per cent increase in agricultural production, and a 65 per cent increase in the output of consumer goods. Like the five year plans which have preceded it, this one is not expected to totally succeed, but there is no denying that progress is being made.

Such progress is inevitable in a controlled economy. The elimination of rights and liberties is also inevitable. It is all a question of which is considered to be the more important.

Cultural Control: Communism is not content until it has regimented the total life of every citizen. This is not only true of his working hours, but also of his leisure hours. According to the Marxian pattern of thought, every part of life must be brought into the focus of revolutionary activity. This has led to the control of education in the interests of the state, censorship of the news media, restrictions of religious activity, and censorship of the arts and literature which are forced to serve the interests of the Communist state. We are considering all of these repressions under "Cultural Control."

After the revolution, it was necessary that neutral institutions—not political or economic—and cultural-artistic activities be tolerated while the state increased its power. But this was only the lull before the storm. From the thirties on, the party began to impose its totalitarian claims on cultural activities.

Education was an area of paramount importance. It must not only be used to reduce illiteracy, but it must also indoctrinate with Communist ideology. Throughout the entire educational process, students are under the influence of an educational system that is under party control. This domination is further strengthened through the party youth program. All youth organizations are tools of the Communist Party and are primarily used to inculcate party ideology. Under this all-pervading influence, few fail to become loyal party members and supporters of the regime.

It is easy to see why the Communists take little interest in older people. Youth has become the chief point of concentration for party efforts.

The news media become mere propaganda pieces under a Communist regime. All news has the bias and slant of official interpretation. This makes it easier to control the minds of the people, for it is very difficult for the Russian citizen to have an accurate picture of what is going on.

Control of artistic and literary expression is virtually absolute. Through the reorganization of their groups, writers were required to submit to the politics and economics of the regime. A critical review of a poem, "Love the Ukraine" appeared in the July 2, 1951, issue of *Pravda,* official party newspaper in Russia. It raised the question of *which* Ukraine was the poet singing about and said it did not contain the image of "our socialist motherland."

On July 10 a letter appeared in the paper from the poet. He said:

> "The criticism of me in *Pravda* is a bitter but merited lesson, a lesson which will give me strength to so sharpen the weapon of my poetry, in which matter our Party will help me, that never again in any way will I make such inadmissible errors in my creative work, that it will always and everywhere serve only our socialist people . . . .
>
> "Dear Comrades! I am very grateful to you for your correct, Bolshevist criticism, aimed at the ruthless uprooting of survivals of the past in the minds of people, aimed at rectifying and not destroying, at bettering and not worsening . . . ."

Cultural expression must now serve the ends of the revolution. All forms of artistic expression must be in keeping with "proletarian democracy." There is no art for art's sake—it must in every case have a Communist lesson.

Even the doctrines of the natural sciences were prescribed in the name of the party line. It was asserted by Russian biologists that acquired characteristics can be inherited. While this was held as nonsense elsewhere in the world, it became something of a criterion for acceptance in Soviet scientific circles. Since Stalin's death this and other extreme positions that were untenable have been set aside and greater credence is placed on accurate study. But this example does point up the policy which permits the party to control not only the state but all public and intellectual life.

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[4] *Soviet Studies,* Vol. III, No. 2 (Oxford, October 1951), p. 161.

[5] *The Crimes of Khrushchev, Part 2,* U. S. Govt. Printing Office, p. 5.

This policy is likewise expressed by the party attitude toward religion. Since Communism maintains that the economic forces at work in society will carry history along, Communists feel they eliminated the necessity of God. Organized religion thus becomes a relic of the old order and is, as Marx said, "the opiate of the people."

The party knew, however, that the Russian Church could not be destroyed by decree. Frontal attacks against what was regarded as "anti-scientific superstition" proved unsuccessful, so the party devised a means to use the church for their own ends. The official Soviet policy was reversed so as to deal with the churches as institutions controlled by the state. Leaders were appointed who could be counted on to maintain allegiance to the revolutionary regime. In this way the Russian Orthodox Church became a dead organization losing what vitality and spiritual life it might have had.

Particularly effective in limiting the power of organized religion in Russia was the youth movement. The League of Militant Atheists openly challenged the churches and at times resorted to violence to threaten and intimidate those who could not be laughed out of their faith. But more significant has been the capture of Russian youth by the Communist Party. A young person under 18 is not allowed to join a church and there is no form of religious instruction which they can receive. On Sunday he must attend the activity of his respective Communist youth organization where he is indoctrinated with Marxian ideology and the current party line. This has virtually destroyed the source of new membership and growth. As a result, the Russian churches are gradually being choked to death.

The Communists do not approve of religion, but find it expedient to let it survive in this emasculated form.

Russian Reaction: The average American, reading of power politics under the Communist regime in Russia, is filled with anger, disgust, and thankfulness that here things are different.

How does the Russian react to it?

Undoubtedly many have the same reactions which we have. Through the controlled Russian press there occasionally come items that tell of unrest and trouble. The continued camps for political prisoners is evidence that the regime is not accepted unanimously. The revolt in Hungary, the uprisings in Poland—both Communist satellites for many years—give graphic testimony that the love for freedom doesn't die. It only waits for a chance to express itself.

Who can say how many there are behind the Iron Curtain who pray and hope for freedom? No one—but reason tells us it must be so.

The second reaction to be found among the Russian people is resignation and acceptance. Where individual initiative has been practically eliminated and the will to resist has been crushed, there are undoubtedly millions who go "like the quarry slave at night, scourged to his dungeon."

The Russian people have never known the freedom of a democracy and when the czar was overthrown in the revolution it was simply the swapping of one slavery for another.

But after one full generation of total indoctrination with Communist ideology, there are those in Russia who find within this framework the highest expression of their lives. In their minds they have eliminated God and the state has convinced them that they live for the highest cause—to export the revolution to the "oppressed" peoples of the world. "Living for a cause" always has a zest and thrill about it.

Dr. Bob Pierce of World Vision quotes the young Russian woman who was his interpreter as saying: "Since childhood I have been trained to serve my country. Next year I am going to Siberia where we are to build three cities of 100,000 population each, not with political prisoners but with the finest young men and women our schools can produce. We are going to pioneer because we want to give our lives to our country."

Significance for Us: The Soviet state presents a twofold problem to western culture. (1) It is unalterably opposed to the liberal political traditions of the West and the undergirding philosophy of individualism. (2) It is openly atheistic and thus denies the basic religious orientation of western thought and life. This brings the Soviet state into focus as something apart from the mainstream of the western tradition. Although socialism and Communism have grown out of this channel, they have departed from what is considered to be the primary current. In its place they have developed a strong tradition of their own which is antithetical to the west. This is the source of its vitality and dynamic—it is new and can claim a non-western orientation.

The spread of Communism constitutes a threat to our way of life. And the West must counter the Communist threat with a positive counterattack, not an intransigent defense. This is a challenge to the western traditions and their dynamic.

What can we do? There are several alternative positions. We could actively seek the overthrow of the Soviet government by revolution. There is also the possibility of war—preventive or otherwise—which, if won, would limit the expansion of Communism. Or we can put our heads in the sand and refuse to face up to the problems of the world and our responsibilities as Christians. Finally, we can take an active, positive approach by offering the world a program that is vital and has meaning with respect to people everywhere. It must be not only words, but deeds; not only ideology, but action, not only material, but spiritual. It must minister to the whole man.

The Christian has the best alternative to Communism. The gospel is for the whole man. Christian love is for the body as well as the soul. So it would seem that the fourth alternative has the most to offer and is compatible with biblical teaching. Christianity provides a guiding ideological framework, a message for the soul, and a motivation for action and service.

Study Suggestions: More and more material is becoming available about life in Russia. Much of this is first-hand information. Be careful, however, of the person who traveled a few weeks in Russia and then writes a book as an authority. Know the author's background so you can identify those areas about which he may speak authoritatively. Study the source materials and judge for yourself regarding the nature of the Soviet system.

Study Questions: 1. Explain the relationship between the Communist Party and the Russian government.

2. What do you think is the possibility of a "thaw" in the Soviet totalitarian system?

3. Describe the way in which cultural control is maintained?

4. What are the reactions of the Russians to their system?

Suggested Readings

Noble, John. *I Was a Slave in Russia.* New York: Devin Adair 1959. This is a readable account of the Russian slave system and points up how the Russians maintain political control.

Meyer, Alfred G. *Communism.* New York: Random House, 1960. A recent paperback study that presents the material in a new light with some interesting analogies.

Selznick, Philip. *The Organizational Weapon: A Study of Bolshevik Strategy and Tactics.* New York: McGraw-Hill, 1952. Has a good chapter on the organization and function of the Communist Party.

Von Rauch, Georg. *A History of Soviet Russia.* New York: Praeger, 1958. A basic work for the historical frame of reference of developments within the Soviet Union. Available in paperback.

THE TRUTH ABOUT COMMUNISM

by John Noble
and Ron Arnold

Q.: Mr. Arnold, how could I tell a Communist if there were one in my community or if one belonged to one of the groups of which I am a member?

Arnold: In my opinion the best way was given by the Lord Jesus when He said in Matt. 7:16, "Ye shall know them by their fruits." He was speaking of false prophets or deceivers. The Reds are just that.

You can detect a Communist by what he says and does if he expresses himself. Because of their Aesopian language, we need yardsticks of knowledge for measurement. The NAE through its Christian Mobilization program and study guides on "The Christian Answer to Communism" is providing such yardsticks. We must know the aims, strategy and tactics of Communism.

The chief objective of these revolutionaries is the establishment of world Communism in the shortest possible time. Their goal is a perfect society on earth without God. They envision the development of intellectually and physically perfect people. They anticipate a utopia of peace, prosperity and happiness. They expect to accomplish this through a scientific socialist system. This means they must destroy all existing systems, religions, cultures and governments.

Q.: What should one look for in identifying and analyzing Communist propaganda and strategy?

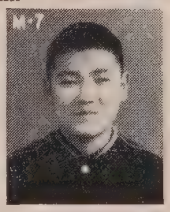
Arnold: Some of the specific tactics being used to implement their overall strategy are "peaceful coexistence," unilateral disarmament, halting of nuclear tests, summit conferences, cultural exchanges, East-West trade, recognition of Red China, infiltration and subversion of existing organizations, front organizations, one-worldism, centralization of power, abolition of anti-Communist agencies, propaganda, character assassination, blackmail, humiliation, etc. They pose as champions of peace, civil rights, labor, youth, church union and freedom.

Study the issues and observe the words and actions of people. If they consistently follow the Communist line it is possible the person is a Communist. Keep in mind that people are easily duped and beware of labelling a person as a Red simply because his views on one issue coincide with Communism. Probe his motives.

Abandoned Orphans Plead for Aid

GIVE THEM SUPPORT, LOVE AND ASSURANCE THAT YOU CARE — FOR ONLY PENNIES A DAY

Select your own Korean orphan from these dear children. Each one has a heartbreaking story and all are looking and praying for "Mommies and Daddies" in this fair land that God has richly blessed. You can bring them every need including Christian love and care, as well as school tuition which is not free in Korea, for only $8 a month—just 26 pennies a day. Share a sponsorship with a friend—only $4 each a month—or interest your Church, Woman's Society, Bible Class or Sunday School. Join the many who are finding blessing and joy in this rewarding work.



Desperate Mother Begs from Door to Door

Kim Hae Un, Number M-1 above, lost her father who died of peritonitis last August. He was a day laborer and left no money or property for his wife and three small children. The mother became desperate, as week after week she had no way to feed or clothe them. From door to door she begged, carrying and leading her crying, hungry, ragged children. Suddenly she disappeared, abandoning them. The neighbors were kind and a church elder cared for the little ones for two months, then brought them to our Love Valley Orphanage. Hae Un, whom the Superintendent describes as "charming, active and cute," is waiting for someone to become her sponsor—someone who will love her and provide for her needs.

New sponsors are desperately needed to take in many more hungry, desolate children wandering the streets. What a chance to raise up a boy or girl to be a Christian leader in Korea! PHONE OR WRITE NOW!

Over 7000 orphans, children of lepers and war widows, are being cared for by the ESEA. More than 8 million meals are served each year. Many more children are in desperate need, homeless, ragged and hungry. Help us expand our 83 Homes. Each one is a Christian institution. All staff and board members are earnest Bible-believing Christians. Will you lend your aid so that we may take many more children off the streets and into our Homes? Sponsors find the relationship with their children a THRILLING experience.

THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.

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CLIP AND MAIL TODAY

☐ YES I want to sponsor an orphan for one year. My choice is Number _____. If this child has already been "adopted," I agree to support another whom you will select. With God's help I will send $8 a month to your office. Please let me have my child's name, picture, address and story. I understand I may continue as long as I wish. Enclosed is support for ☐ first month, ☐ one year. SEND FULL PARTICULARS.

☐ I cannot "adopt" a child but want to help by giving $_____.

☐ Please send me further information.

Name _____

Address _____

City _____ Zone ____ State _____

Gifts of any amount are welcome. All gifts and sponsorings are income tax deductible.

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WORLDview

A PENETRATING SURVEY OF THE NEWS BY THE EDITOR

Congo Is a Deadly Game

"To EXIST in a situation like this is like playing cowboys and Indians with six and seven year olds who have real loaded guns. Again, it is like playing 'last man out'—you will get it sooner or later." So wrote a missionary recently evacuated from the Stanleyville area of the Congo to his mission board last month.

Stanleyville, stronghold of the pro-Lumumba forces, has been the scene of almost constant terror for whites since the death of the erstwhile Congolese leader. It is generally believed that the lawlessness of this area has been sparked by Communist agitators and that the Stanleyville government is under Communist influence. This missionary, who prefers to remain nameless since he is only waiting for an opportunity to return, believes that Congolese "nationalism" of the Stanleyville type is "nothing but the deterioration of the social order due to an accelerating and aggressive sickness that cannot stop itself and which is at war with all law, order and justice."

At first, he said, to be an American gave some protection against the extremes of nationalism; then being a Protestant missionary seemed to hold off some of the fire, but ultimately one will have to be "a scheming dialectician with a bag full of Communistic promises and tricks just to exist in this country, and even then he may not make it if he is white."

"A naive people have been swept off their feet with bottomless promises of quick material riches and a future Communist utopia," he writes. "Even violence and slander have become justified. The Belgians have been made the scapegoat. Later any remaining whites will fill the bill. After they are gone, those of principle and who remain true to their Christian faith will come into question because their faith is diametrically opposed to lies, slander, violence and lawlessness."

He continues: "It seems now that the masses will learn no other way than by the slow-grinding millstone of God's judgment. The Congolese were led to think that by playing the East and West against each other, they were bound to profit on the fulcrum of international tension, but it looks like they have taken a great gamble and lost. At this point, only Communism seems to be winning any 'chips.' "

What of the future? "Though the picture looks dark, yet the same protecting hand of the Lord which watched over us and our little ones through so many possible tragedies could still do a strange and miraculous work in the Congo. To this end we need to continue to pray."

Court Upholds Limited Censorship

CENSORSHIP OF films, television, radio and books is becoming a central issue on which the American people must render a decision. Essentially it is a contest between morality and freedom—and evangelicals have a deep interest in both.

The issue comes to the foreground now because of a recent decision of the U. S. Supreme Court. The nine-man court was split as close to the middle as it can get (5-4) when it handed down an opinion on January 23, in which the majority ruled that state and local censors have the right to see a movie before allowing it to be shown in the theatres.

This opinion resulted in the formation of a common front in opposition to censorship including major producers of motion pictures, television, radio and books. This group is unalterably op-

FACE OF FAMINE: *Famine in the Congo is harshly illustrated by these boys standing in front of a Congo Protestant Relief Agency truck, only two of some 300,000 Baluba refugees from tribal warfare crowding into the Bakwanga area of Kasai province. The starvation death rate in this area has dropped from 200 a day to about 40 a day, but the need for food and medical supplies continues to be greater than the supply.—Religious News Service Photo.*

posed to the principle of "prior restraint" which is the very essence of censorship. Those who support the principle of prior restraint on a well-defined, limited basis, say that it is the only effective means of dealing with items such as movies which break through the moral code of any given community in a serious manner.

In many quarters the new front which is being formed at the production level will be viewed as a conspiracy against American morality. In other quarters it will be viewed as the champion of freedom. The very nature of the case suggests that it will be a mixture of the two, but evangelicals will have to decide which side of the problem they are most concerned about if they expect to assume any effective role in the contest.

Early indications suggest that the dominant concern of evangelicals is for the moral condition of the nation at this juncture in history. This does not mean, however, that they have thrown overboard their concern for the freedom of the press which is also involved in the problem. Editorials by evangelical writers commenting on legislation relating to indecent publications reflect an anxiety about setting precedent for censorship which might eventually lead to serious limitations on free speech, perhaps to include the evangelical witness.

But the majority of evangelicals seem to feel that a strictly limited form of censorship is necessary and desirable, in light of the number of productions which have facilitated the rapid change of moral standards in the U.S. over the past three or four decades. Current examples of this problem are to be found in popular movies which now openly raise the question of pre-marital sex relations and which appear on the screen before teen-age audiences at the neighborhood theatres.

The only alternative to establishing censorship is to feed into the law arbitrary standards of what is acceptable and unacceptable, and then take action against any producer who steps over the line. But the producers themselves point out that the standards of morality are constantly changing, so that arbitrary standards tend to break down wherever they are specific enough to be effective. If the whole question is to be settled by jury trial, the lawyers for the defense often take the position that the indecency is in the minds of the members of the jury. Thus the system of taking legal action after distribution of the publications in question tends to break down.

Another reason for this breakdown in enforcing standards after publication is the difficulty in "proving" harm to the social fabric or to the individual person. Sociologists and other experts differ widely on the effect of movies, books, magazines, television and other communications on the public. For every expert who says that harm is done, the defense can put up another who questions such findings. So the matter remains unsolved while parents and other concerned citizens sit helplessly on the sidelines, horrified by the rapid collapse of moral standards.

Thus there is a new willingness to consider a limited censorship. The Supreme Court seems willing, at least to some degree, to allow such a process at the local level. It does not favor any form of censorship at the national level. This means that the application of the term "contemporary community standards" which was used in the majority opinion in the Roth case three years ago comes into its full significance. Concern must be expressed and must become active at the community level if it is to make a dent in the problem. And as things stand right now, a legally established and limited form of censorship is permissible.

Tokyo—Opposition and Opportunity

IMAGINE YOURSELF standing alongside the Apostle Paul in the center of Mars Hill in ancient Athens as he faced the curious and fascinated audience of philosophers and wise men. Before Paul started to speak you would hear them whisper, "What will this babbler say?"

This situation from the book of Acts is an apt picture of the Japanese churches as they will participate next month, May 6—June 4, in the most concerted effort in their history to reach the largest city in the Orient with the message of the gospel. Yet, while tremendous efforts are being made to reach the masses, great care is being taken to insure that the individual is not forgotten.

Each Christian in Tokyo is being urged to pray for at least 28 unsaved friends and relatives (one for each of the services) and to get them to attend. The "Operation Andrew" technique which has proven so successful in the Graham crusades here has been adapted for use by Tokyo churches. Special reserved sections of seats will be held each night for groups from schools, businesses, factories and churches, in the 10,000 seat Meiji auditorium where the campaign will be held.

But such an invasion of a great center of culture, commerce and idolatry with the Christian message is never without strong opposition. On the one hand there are the curious and on the other the fanatical troublemakers like the Jews in Thessalonica who will leave no stone unthrown or scandal unused if it will serve their satanic cause.

In Tokyo the opposition is already coming from liberal theological groups. Leftist labor groups which last fall supported the anti-American riots are now saying that these meetings are being held to strengthen the US-Japanese mutual security treaty. Radio Moscow itself made a world-wide attack on the crusade, Dr. Bob Pierce and World Vision, its sponsors. Not surprisingly, there is a close similarity between these attacks and the official Red line.

Still waiting to be determined as the gospel is preached to hundreds of thousands in the hall and millions all over Japan on TV is the response of those who will say along with the sincere seekers on Mars Hill, "We will hear thee again of this matter."

Without doubt the response on this level will in a large measure reflect the amount of earnest, intercessory prayers by God's people around the world.

The Fight for Federal Funds

NEVER WAS the clamor for federal aid to parochial schools stronger than during the past few months. Leading the attack from all angles were Catholic bishops and educators determined by all means to get at least some money for their hard-pressed schools.

Standing firm in his position to deny aid to parochial schools was President Kennedy who declared "There isn't any room for debate on that matter. It is prohibited by the Constitution, and the Supreme Court has made that very clear." Supporting the nation's first Roman Catholic president in his position were the same Protestants who last fall had opposed his election.

The primary issue of the separation of church and state was dismissed by a Jesuit legal expert in a leading Catholic journal. He was Rev. Charles M. Whelan, a doctoral student in law at Harvard, who held that this principle was not violated by the granting of federal money to church schools. He stated that indirect aid to schools and state-supplied textbooks were already held constitutional.

At the same time Catholic leaders and educators proclaimed loudly that if there was to be federal aid to education parochial schools should share in it. To deny it to them would be to discriminate against children because they were Catholics and against parents who were "taxed double" for the public schools and their own. They also played

The State of the Congo Church

by Allan Wiebe, *Field Director, Congo Inland Mission*

There are some misgivings in Christian circles today about the state of the church in Congo, especially since so many of the missionaries have been forced to leave and so few have returned.

Pastor Kazadi Matthew, a veteran Congolese pastor in the Kasai province assured missionaries in a conference recently that the Church of Jesus Christ is a reality in his country. We are going through a crisis, he said, and must proceed cautiously especially since nationalism and tribalism have made inroads into the Christian circles.

Missionaries agree with Pastor Kazadi that the church will certainly survive, but a drastic sifting process is evident in many areas. Although the Africans are for the most part appreciative of what Christian missions have done for them in the development of their country, it is noticeable that they are taking a critical look at Christianity, especially since they have always identified it with colonialism and the advance of western civilization. Some of them will undoubtedly leave the church in favor of greener pastures promised by the many false teachings coming into Congo, notably Communism.

Protestant missions in the Congo, without exception, are seeking legal recognition for the Congo church organization, thus relieving the missions as such of church administration and Christian day schools. Higher training institutions will necessarily continue to be directed by the missions until qualified Africans can be trained to take over. Many of Congo's Protestant young men are now studying in the United States, Canada, France and Belgium and more are being processed regularly for further overseas training.

Protestant mission societies in Africa, and particularly in Congo, are re-evaluating their entire program. With the hurried departure and prolonged absence of missionaries, the Congo church leaders found it necessary to organize the work among themselves in order to maintain control of the church, school and medical program. The missionaries, upon returning, honored these organizations in many cases realizing that most of the nationals in control were the trusted ones which they would have picked anyway.

In the majority of cases, the African leaders are trying to run the mission activities as they had seen the missionary do it and are welcoming the missionary back as a "technician" or "adviser." "So many of the details of the work the missionary has not yet taught us," they say, "and we need his help and advice for some time to come." Just how the mission and missionaries fit into this new conception of church work is the question confronting the home boards and field committees today. The entire pattern of mission work will necessarily have to change to keep pace with the concept of "independence" which is high in the mind of every African.

Tribes are more real in Congo today than ever before. Although they were united for many years to make up one church organization it is not advisable, says Pastor Falanga Eli of the Leopoldville province, to insist that the various tribes work together in all aspects as they were previously able to do when the mission had control. "We would like to maintain our fellowship with all the tribes," he suggests, "but we would as a tribe enjoy freedom in many of our church activities." This again follows the spirit expressed and followed in Congo political circles.

The mission board representatives and missionaries meeting in conference with the Congo church leaders these days well recognize how delicate many of these problems are and request prayer for a double portion of grace to deal calmly, patiently, sympathetically and understandingly with the disturbed, confused—but progressive African. They are trying desperately not to give the impression that they are interfering with the hopes and ambitions of the new Congo.

Shifts in mission strategy are already evident in many areas and more changes can be expected. A stepped-up training program is being organized on an all-Congo basis with many Protestant mission societies cooperating.

Even in this time of outward pessimism, in many parts of the Congo opportunities for Christian service are ever increasing.

on the fears of parents that children wouldn't get an education without federal aid.

To defend this proposal they pointed out what an immense saving to taxpayers a parochial school program was on both the elementary and the college level. Furthermore, since the whole nation benefited from education, shouldn't it also help pay the cost?

Perhaps the biggest hole in the dike was the movement in New York led by Gov. Rockefeller to provide aid to all (with the exception of divinity students) of the state's college students paying over $500 a year for tuition. This was strongly supported by the Catholics while Protestant opposition was largely silent.

The NAE position was emphasized by Don Gill, assistant secretary of public affairs, when he declared: "It's too bad that all Americans cannot accept separation of church and state, which has proven itself the only solid foundation for religious freedom. The Constitution prohibits any flow of money from government to church schools. The American people must support that principle if our system of religious freedom is to endure. Any group which sets itself above the Supreme Court by attempting to break down separation of church and state will do the nation a great disservice."

What remains obvious is that the Catholics who have already public acceptance of such things as state supplied bus transportation and textbooks in some areas of the country will continue to press for more. Education is still the most potent tool for making the United States the kind of nation they want it to be. And, separation of church and state is not the point—they say.

What can you do? Now, more than ever make your views known to the President, to the Secretary of Health, Education and Welfare and to your congressional representatives.

Little Red Schoolhouse

An article in the November 1960 issue of *Nation's Business* reveals some alarming information about the economic beliefs of American high schoolers. These results showed up in questionnaires distributed to more than 9,500 high school students across the United States by the U.S. Chamber of Commerce:

More than one-fourth thought the government should set a limit on the amount of profit a business can make.

More than half thought the government should guarantee a job for everyone willing to work.

Forty-four per cent thought the fairest economic system takes from each according to his ability, and gives to each according to his need—a page right out of Karl Marx!

Bookviews

Arnold D. Ehlert, Book Editor

Communicating the Gospel

LANGUAGE AND RELIGIOUS LANGUAGE by Jules L. Moreau. 207 pp. Westminster Press. $4.50. *Reviewed by Walter M. Dunnett, member of the faculty, Moody Bible Institute, Chicago, Illinois.*

Unless a message is clearly communicated, its main purpose—that of reaching its hearers—will remain unrealized. So, argues Dr. Jules Moreau who is librarian at Seabury-Western Theological Seminary, unless the Christian message is properly translated into words meaningful for present day culture, it will not reach those for whom it is intended.

This is one of the volumes in the "Westminster Studies in Christian Communication." In this work the author attempts to show that Christianity from its beginning has faced a basic problem of how to find verbal channels to convey its faith correctly. There was first the change from the Hebrew Old Testament to Greek and then the gap between Semitic and Indo-European languages. This was well illustrated by the use of the Greek term *logos* which was used by Hebrew Christians in communicating the gospel to Greek readers.

Following this introduction to the subject, Dr. Moreau goes on to show vividly the problems involved in linguistic analysis, the present day emphasis on linguistics and semantics and how all this applies to the communication of the Christian message—from the time of the writing of the biblical records to the present day. His treatment of the biblical writings is marked by the assumption of critical, mythical categories. Then follows an analysis of the work of Bultmann and Tillich and their respective attempts to translate the Christian message into current terminology (though one finds some measure of difficulty in discovering the ultimate value of their efforts). It is a radical reinterpretation of the meaning of history and the divine-human relationship.

The book is well written and amply documented. It provides a keen analysis of the problems of linguistics and the reader is surely stimulated to an examination of his own use of words in proclaiming the divine revelation to men.

List Available

A list showing the religious affiliation of all members of the 87th Congress, cabinet members and governors has been compiled by the NAE Office of Public Affairs. For your copy, send fifty cents to NAE Office of Public Affairs, 1405 G St., N.W., Washington 5, D. C.

Bible in Modern English

THE NEW ENGLISH BIBLE—NEW TESTAMENT. Oxford University Press and Cambridge University Press. 447 pp. $4.95. *Reviewed by Dr. Berkeley Mickelsen, associate professor of New Testament Interpretation at Wheaton College, Wheaton, Illinois.*

★★★★ A 4-STAR BOOK

This is a translation in modern English speech produced by English scholars representing most of the major religious groups in the British Isles. The breadth of the venture is seen by the fact that the Bible is being published as a joint undertaking of two British publishers who have long enjoyed a world-wide reputation.

The purpose of the translators is to put into current English speech a faithful rendering of the best available Greek text. The translators regard their work as a translation rather than a paraphrase. They intend to give thought equivalents for the Greek words, phrases, clauses, or sentences. They do not intend to substitute English words, phrases, clauses, or sentences in place of their Greek equivalents while maintaining the Greek framework or arrangement. In addition to the translation panel there was also a panel of literary advisers to insure high literary quality in the translation.

Literary excellence is achieved. Sometimes, unfortunately, this is at the expense of meaning. For example, "All these things are for the heathen to run after" (Matt. 6:32) sounds as if Jesus is implying that it is all right for the heathen to pursue these things, but that it is not right for the disciples. Actually, Jesus is only stating a fact. The heathen are striving for (wishing for) all these things.

Consider also John's prologue. It begins with good English style in this latest version, but the phrase "And what God was, the Word was" (1:1) makes the average reader pause to consider "What *was* God like?" But this is not the point of John 1:1. John simply asserts that the Word was God or Deity. He is stressing nature rather than characteristics.

Rhetorical style also overrules the syntax in places. The rendering "those who have yielded him their allegiance" (John 1:12) captures well the meaning of the verb *pisteuo (tois pisteuousin)*, but completely ignores the tense. John looks at the reception of Christ as one whole action with the "yielding of allegiance" as a continuous process.

In Philippians 2:6 the Greek noun *harpagmon* becomes a verb in which is supposed to be the English equivalent: "Yet he did not think to snatch at equality with God." Literally Paul says: "He did not count the being on an equality with God *as a prize*" (or *piece of good fortune, a windfall,* see Bauer, eds. Arndt and Gingrich, p. 108).

Foerster, after carefully considering the context, would render the phrase: "He did not count the being on an equality with God as *a prize to be taken advantage of (to be utilized fully)*" (TWNT, I, 473-74). Paul's context certainly helps to clear up any ambiguity which the noun *harpagmos* has. Foerster's translation makes this clear. *The New English Bible* at this point ("he did not think to snatch") ignores the context, the ambiguity which the noun "prize" (see above) has, and comes up with a very unlikely possibility in this particular train of thought.

Time is the only test of a translation. The translators' theory is good. Their practice leaves a great deal more to be desired.

SAMPLE PASSAGES FROM THE NEW ENGLISH BIBLE

Matthew 6:33-34

Set your mind on God's kingdom and his justice before everything else, and all the rest will come to you as well. So do not be anxious about tomorrow; tomorrow will look after itself. Each day has troubles enough of its own.

1 Corinthians 13:6-7, 13

Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance. . . . In a word, there are three things that last forever: faith, hope, and love; but the greatest of them all is love.

Revelation 3:19-22

"All whom I love I reprove and discipline. Be on your mettle therefore and repent. Here I stand knocking at the door; if anyone hears my voice and opens the door, I will come in and sit down to supper with him and he with me. To him who is victorious I will grant a place on my throne, as I myself was victorious and sat down with my father on his throne. Hear, you who have ears to hear, what the Spirit says to the churches!"

Evangelical Newsfront

US Aid for Mission in Thailand

Rev. W. W. Kerr, a Christian and Missionary Alliance missionary in Thailand, inspects the new deep well and pump equipment which was supplied to the Maranatha Leprosy School at Ban Nong Kam by the U. S. International Cooperation Administration and the Thai government. The school now has for the first time pure drinking water and enough water to irrigate 40 acres of land. As a result the school is now self supporting through a farm program.

public affairs

Needed in Government

MORE EVANGELICALS are needed in government service to represent conservative Protestantism a group of Christian college students was told recently in Washington, D. C. They were attending the NAE's fourth annual seminar on federal service.

"Certain groups have been particularly active in challenging their people to government service," said Don Gill, assistant secretary of public affairs for NAE. "Methodists, Mormons, Roman Catholics, Presbyterians, Episcopalians and Jews have a degree of service consciousness. As a result they tend to exceed their per capita ratio in government service. Even a Hindu who proves his ability can become a duly elected representative of the American people in Congress."

This seminar attended by nearly one hundred students and faculty members from fourteen midwest and eastern Christian colleges toured government offices, interviewed officials and heard lectures by staff members of the U. S. Information Agency and the Department of State.

"Through this means," said Dr. S. Richey Kamm of Wheaton College who accompanied the group, "students learn what is required to get into government service and how government operates. On this trip we met a Christian in government who had learned of the opportunity in an earlier seminar."

Defends Anti-Red Unit

A LEADING Protestant editor, Dr. Daniel A. Poling of the *Christian Herald*, recently defended the House Committee on Un-American Activities against critics who would like to have it discontinued. In a telegram to House Speaker Sam Rayburn, he said, "To discontinue it would be a disservice to America and the free world."

It was an answer to a petition signed by 400 prominent citizens which appeared in the *New York Times* as a full page ad. The petition sought to have the committee dissolved because of its alleged misuses of its investigative powers.

"These signers," said Dr. Poling, "have seldom, if ever, taken any public stand against subversion or Communism. Whatever the mistakes of the House Committee on Un-American Activities, this committee has never made the fatal mistake of being soft to Communism."

Concerned for Liberty

PRESIDENT KENNEDY assured 62 Baptist missionaries meeting with him in the White House that he is concerned for religious liberty both in the United States and around the world. He told them that this country was founded on the principles of religious and political liberty and expressed appreciation for the contribution that Baptists and others are making to these ideals.

"You have a great tradition of freedom in your denomination," the President said, "and you can't have religious freedom without political freedom. The people of this country are strongly behind you and any help that we can give should be made known."

These missionaries represented the American and the Southern Baptist denominations. All were greeted personally by Mr. Kennedy as they entered his office. This visit was made during a Baptist school of missions held in Washington, D. C.

Drys Gain 2nd Place

THE PROHIBITION PARTY scored an increase of 15 per cent in the number of votes cast for it in the recent presidential election. With this increase it became the second largest minority political party in the country, being out ranked only by the Socialist Labor party. The Prohibitionists polled 47,457 votes while the Socialist Labor party got 47,521 votes.

Its presidential candidate, Dr. R. L. Decker, a former president of the NAE, received more than 20,000 votes in California. In Kansas the Prohibitionist candidate for state auditor received more than 20,000 votes while that party's candidate for governor in Massachusetts got more than 7,000 votes.

Against Aid to Church Schools

OPPOSITION TO federal aid to private and parochial schools as well as to public schools practicing racial or religious discrimination was expressed in New York last month by the general council of the United Presbyterian Church in the U. S. A.

This group, the central coordinating body of the denomination, reaffirmed its 1957 endorsement of the public school system. That policy also upheld private and church schools but opposed use of federal funds for them. They also commended President Kennedy for his stand for constitutional guarantees against government support of sectarian education at primary and secondary levels.

Seek Court Ruling

A GROUP of Protestants in Bremond, Texas, have filed a court suit to halt the local school board from operating a public school in a Catholic-owned building. Their suit charges that the board is using a former parochial school

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with nuns as teachers in violation of the constitutional separation of church and state.

This court fight was made necessary when a ruling on the matter by the state commissioner of education failed to produce compliance by the local board. Earlier, the state board of education declined to rule on the wearing of religious garb in the classroom by the nuns, leaving the decision for a later court decision. Meanwhile a law forbidding the wearing of religious garb in classrooms has been introduced in the state legislature.

Bible Reading Endorsed

BIBLE READING in public schools was endorsed recently by Dr. Charles H. Boehm, superintendent of public instruction for the state of Pennsylvania. Speaking at a Christian education conference he said, "I know of no more appropriate way to begin a school day than to listen reverently to the reading of God's Word."

"The questions raised in our time about Bible reading in public schools are not symptomatic of general concern for better education, but of the delicate issue involving religion and the state."

Honored by ABC Radio Network

THE DEAN of radio evangelists, Dr. Charles E. Fuller, left, is presented with a gold-inscribed clock plaque by Harry Woodworth, western division manager of ABC Radio Network.

From its beginning on one station in 1925, the "Revival Hour" has grown to where it is now heard by an estimated 10 million people weekly over some 600 stations around the world.

news in brief

Baptists Aid Sharecroppers: Two tracts of land in Tennessee totaling 196 acres have been purchased by the National Baptist Convention, USA, Inc. for Negro sharecroppers who have been evicted because they registered to vote. The land will be available for sale, lease or rent to rural Negroes.

Refugees Helped in Florida: Florida churches faced with refugees for the first time right on their doorstep have taken steps to aid them. An office has been set up by Church World Service to help register and resettle them in other parts of the country. Of some 30,000 Cubans in Miami approximately 20,000 are reported unemployed.

Belief in God Varies: A survey of liberal arts and science students at a New York college indicated that 45% do not believe in God. A sampling of engineering and education students showed that 82% held belief in a Supreme Being who rules the universe. Among freshmen in liberal arts 67% held to belief in God as against only 53% of the seniors. In engineering and education 86% of freshmen were convinced of the existence of God while 91% of the seniors believed in a creator and ruler of the universe.

Protest Visit to Pope: a resolution passed by the general assembly of the Free Church of Scotland strongly protested the proposed visit of Queen Elizabeth with Pope John XXIII. It rejected the official explanation of the contact as a "courtesy visit."

Atlanta—30% Unreached: A survey of Atlanta by the Southern Baptists indicated that this well churched city is about 30% unreached by churches. Of this group 25% said they were not Christians and 5% said they were Christians but not church members.

Urge Help for Red China: Evangelist Billy Graham has endorsed the suggestion that US ship surplus grain to aid famine stricken Red China. "What a dramatic thing it would be to send 100 ships laden with food to our enemy." This has also been urged by the Fellowship of Reconciliation, a religious pacifist group.

Catholic Church Doubled: A Vatican source indicated that the number of Roman Catholics has doubled in the past 80 years. This growth rate was slightly faster than the world population rate. Catholics now number about 490 million.

YFC Convention in Jerusalem: The Youth for Christworld teen convention will be held in Jerusalem, Jordan, December 1964. Some 20,000 teen-agers and adults are expected to attend the event from all over the world.

Libraries Lack New Materials: A study of church libraries by Cowman Publications indicated that the biggest need was for more new materials. This was not caused by a shortage of material, but lack of support and awareness of the need. One encouraging thing learned was that numerous churches are allowing for the church library in their budget.

12 Students in Israel: Twelve ministerial students from the Israel-American Institute of Biblical Studies are now studying in Jerusalem. They attend lectures by Israeli archaeologists and visit famed historical sites.

Anti-Smut Law Ruled Invalid: A ruling handed down by the Indiana Supreme Court held that a law banning sale of obscene literature was unconstitutional because it violated constitutional provisions for freedom of speech and the press. Similar laws were ruled against recently in Minnesota and Washington.

Crime at New Peak: A 12% increase in crime during 1960 over the previous year was reported by FBI director, J. Edgar Hoover. Juvenile delinquency rose 7% in large cities and 5% in small cities and rural areas. Robberies increased 18%, burglaries 15%, larcenies 11% and auto thefts 7%.

Religious Freedom Assured: Religious toleration of minority groups will be safeguarded even though Buddhism is expected to become the state religion in Burma said Prime Minister U Nu. Fear has arisen over future religious freedoms because of this proposed adoption of a state religion.

Help for New Christians: Regular monthly mailings of helpful literature are made by the Book Fellowship International. Its purpose is to guide young believers through the first difficult months until they become established in their Christian walk. This group also operates a free mail order lending of Christian books. Full information may be obtained by writing to Book Fellowship International, North Syracuse, N. Y.

Vatican Radio Marks 30th Year: Vatican Radio marked its 30th anniversary early this year. Since its beginning in 1931 it has become one of the world's most powerful stations and can easily reach any part of the world. Now many of its 29 language broadcasts are jammed by the Russians. Future plans call for a church owned television station.

Continued Contact with Vatican: Continued contact with the Vatican was urged recently by the new Archbishop of Canterbury, Dr. Arthur M. Ramsey. They should hold convictions as always but with the sting of bitterness and hatred removed, he said.

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Matthew 25:40

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united action

Kansas Pastors Retreat, Apr. 17-19

A SPIRITUAL RETREAT for Kansas area pastors will be held in Topeka, April 17-19. This event which marks the state's 100th anniversary is being called the Kansas Centennial Prayer Conference. Its purpose is to gather ministers for a time of prayer, spiritual challenge and discussion of major problems facing evangelicals. Sponsoring the retreat are the Kansas Association of Evangelicals and the Topeka Evangelical Ministers Fellowship.

Ministering at this conference will be Dr. Lee Roberson, president of Tennessee Temple Schools, Chattanooga, Tenn., Dr. C. M. Ward, speaker on "Revivaltime," the Assemblies of God national radio program, Rev. Wendell Grout, pastor of the Kansas City Bible Church, and Bill Carle, recording artist for WORD Records. Representing the NAE will be Rev. Mahlon Macy, director of development. Day sessions will be held in the Bethel Covenant Church and the evening sessions in the First Methodist Church.

Meanwhile recent reports of NAE activity in the Great Plains area tell of great blessing and success. Five recent Sunday school conventions in Nebraska and South Dakota were attended by more than 1,000 pastors and Sunday school workers. At Grand Island, Nebr., a local organization was formed to continue this type of ministry. Speaking at the conventions were Mr. Macy and Christian education experts from various evangelical publishing firms.

A pastors conference on evangelism held in Colorado Springs February 20-22 was attended by more than 30 pastors from 12 denominations and 7 midwestern states. Its purpose was to help pastors strengthen the inner spiritual structure of their churches as well as to increase its outreach at home and abroad.

Leading the small workshop sessions were Rev. Glenn Anderson, a Minneapolis, Minn., area pastor, Rev. Lorne Sanny and members of the Navigators staff. Similar workshops are planned for other regions in the coming year.

Plan Strategic Expansion

A PLAN for careful strategic expansion of their future ministry was mapped out at the Navigators overseas policy conference held early this year at Colorado Springs, Colo. This meeting at Glen Eyrie, their headquarters, was attended by the Navigators' overseas coordinators and regional representatives from this country.

In the decade ahead they plan to open new areas in three Latin American countries and additional staff members will be sent to some of the 19 countries in which the Navigators now have representatives. Most of their work is presently centered in Europe and in the Orient.

Each of these areas will be brought up to a full staff of three representatives as manpower becomes available. In their future ministry to the church at large the Navigators will seek pri-

marily to mobilize and train church members to witness individually for Christ.

denominations

Nazarene's Gain 10,792

AN INTENSIVE four-month evangelistic effort sponsored by the Church of the Nazarene resulted in 10,792 new members on profession of faith. These new members were among some 92,831 persons who sought spiritual help during a period of intense personal and mass evangelism.

This crusade called "Try Christ's Way" started with a special churchwide prayer and witnessing campaign in which 1,800,000 persons—or six times the denomination's membership—were contacted with the Christian message and invited to church.

The Nazarenes now have 318,500 members in 4,741 churches and another 50,000 members in churches on the foreign mission fields.

New Lutheran Group Formed

A NEW Lutheran denomination was officially organized at a conference held early this year in Sleepy Eye, Minn. Known as the "Church of the Lutheran Confession" it is composed of some 3,500 Lutherans who formerly held membership in four synods of the Lutheran Synodical Conference of North America. Named as first president of the group is Rev. Paul Albrecht of Bowdle, S. D.

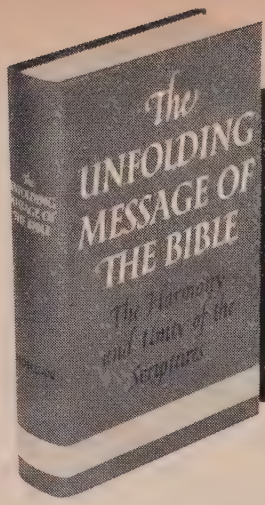
Leading to the formation of this new denomination were basic differences in doctrinal practices. A spokesman for the group said that member synods of the Synodical Conference had "fallen prey to the modern compromising policy of 'agreeing to disagree.' That policy we emphatically reject," he said.

National Conventions Set

MEETING IN CHICAGO at the Morrison Hotel, April 4-6 for their 93rd annual convention will be the National Holiness Association. Speaking at this interdenominational meeting will be Dr. Melvin Snyder, general superintendent of the Pilgrim Holiness Church, Rev. Quinton J. Everest, a United Missionary Church radio pastor, Dr. George L. Ford, executive director of the NAE, and Bishop Paul Taylor of the Free Methodist Church.

The General Association of Regular Baptist Churches will meet at Winona Lake, Ind., June 18-23, for their 30th annual convention. This year's conference is expected to be the largest yet according to Dr. Paul R. Jackson, GARB national representative. This group now represents nearly 1,000 local churches.

The Assemblies of God will hold their sixth Pentecostal World Convention in Jerusalem, Israel, May 19-21. Some 2,500 delegates are expected from all parts of the world. Tours of Europe and the Near East are being arranged for Americans and Canadians attending this event.



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Methodist-EUB Merger Studied

A MERGER of the Evangelical United Brethren Church with the Methodist Church is now being carefully studied according to Dr. Reuben H. Mueller, senior EUB bishop. A definite proposal on this matter will be given at the next EUB general conference in October 1962 he said.

"Our commission believes that our denomination cannot arrive at a fair and sound decision until all the facts have been given careful and prayerful consideration," said Bishop Mueller. "Foremost among these are the spiritual implications of Christian unity which involve seeking, knowing, and obeying the will of God for His Church."

Urge Name Change

SOUTHERN BAPTIST growth in the North could be vastly improved if the denomination's name were changed a group of pastors concluded at a Southern Baptist pastors' retreat in Wausau, Wisc. The term "Southern" tends to isolate the denomination geographically when it actually identifies distinctive theological beliefs they said. No definite name change was suggested by the group.

evangelism

Graham in Florida

MORE THAN 15,000 persons packed out the first meeting of Billy Graham's evangelistic crusade in Miami, Fla., last month. The total of 475 "decisions for Christ" was second only to New York's 485 on an opening night of a Graham crusade in the U. S.

During this campaign Dr. Graham has spoken in various parts of the state in an effort to reach the whole area for Christ. At Clewiston, Fla., he spoke to a "pow-wow" of Seminole Indians who had been summoned by Rev. Billy Osceola, the president of the tribal council and pastor of the First Seminole Indian Baptist Church.

The evangelist also received an invitation to conduct a crusade in Tokyo in 1963 which he has indicated that he will accept.

education

CEF Offers Summer Workshop

A SPECIALIZED leadership training program in child evangelism will again be offered by the International Child Evangelism Institute at Muskegon, Mich., from June 6-August 26. It will be led by Rev. James S. Kieffer, president of the ICEI, members of the CEF staff and outside experts.

Nearly 30 courses in all phases of children's work as well as practical field experience under the guidance of CEF staff members will be offered. This summer workshop is open to Christian workers, missionary candidates and graduates of Christian colleges and Bible institutes. Full information on this tuition-free training

may be obtained by writing to International Child Evangelism Institute, Box 156, Grand Rapids 2, Mich.

Pre-Nursing Conferences

THREE CONFERENCES for high school girls entering nurses training will be held by the Nurses Christian Fellowship this summer. The purpose of these one week sessions is to help acquaint students with life in training and in their later career. Special emphasis will be given to group and personal Bible study as well as witnessing for Christ.

These conferences will be held at Cedar Lake, Ind., June 23-29, at Nyack, N. Y., July 7-13, and at Catalina Island, Calif., Aug. 14-19.

Gain Regional Accreditation

TWO OF THE NATION'S leading Bible colleges recently were accredited as liberal arts colleges by their regional accrediting agencies. This recognition for Barrington College, Barrington, R. I., and Biola College, La Mirada, Calif., is in addition to the national accreditation they hold as Bible colleges with the Accrediting Association of Bible Colleges.

Barrington, which was the first Bible college to be so recognized, has been working towards this goal for the past 14 years. It now offers 12 majors for a bachelor's degree and additional work in theology and music. It was founded in 1900 and is now the largest interdenominational Christian college in the East.

Biola College in California was granted full accreditation in February by its regional accrediting agency. This was achieved by raising educational standards and in increasing academic offerings to provide a well-rounded liberal arts education. It now has an enrollment of 700 students and moved to its present 75 acres 22 miles southeast of Los Angeles in 1959 after having been located in a downtown area for 51 years.

Two Schools Merge

THE MERGER of Winona Lake School of Theology, Winona Lake, Ind., and Fuller Theological Seminary of Pasadena, Calif., was announced recently by the boards of the two schools. Under the new arrangement the Winona Lake School of Theology will become the summer school division of Fuller.

Dr. John A. Huffman, the former president of Winona Lake School of Theology, was named as a trustee of Fuller and will serve as director of its new summer school division. The entrance and graduation requirements and academic policies of Fuller will govern all new students in the summer school division. Under this new arrangement Fuller will also participate in the University of London (England) external doctorate program which was operated by the Winona Lake School of Theology.

Seminary Enrollments Down

A DECLINE of 190 students in Presbyterian seminary enrollments over the past year was noted recently by the Board of Christian Education of the United Presbyterian Church in the USA. It was indicated that this drop was in keeping with the lower

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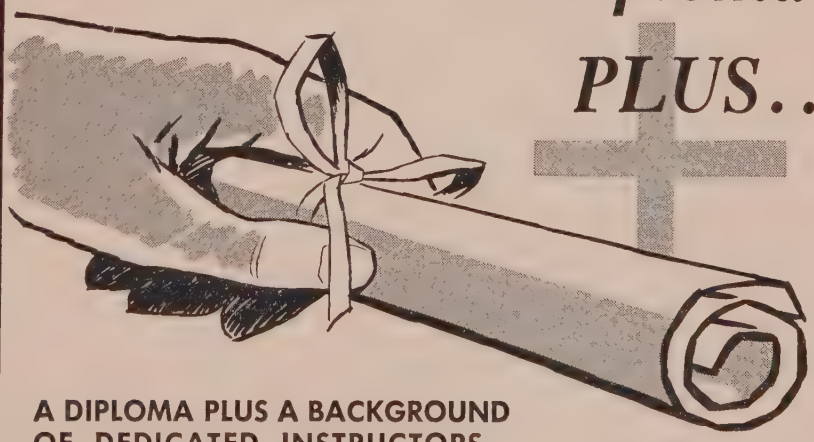

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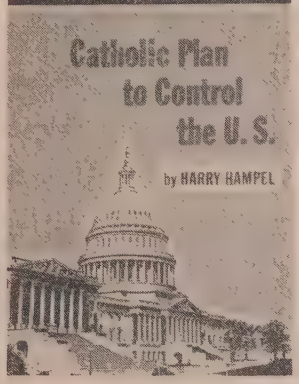

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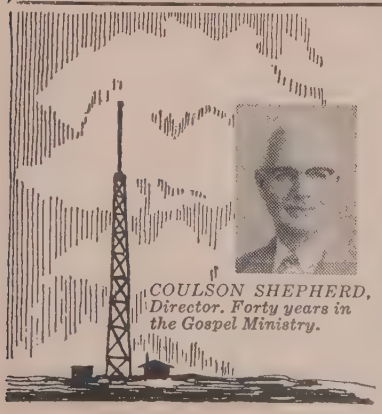
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birthrates of the 1920's and also illustrated Presbyterian clergy shortage.

The board of Christian education said that the number of seminary students would have to be doubled by 1968 to meet the denomination's need for ministers. This year's total Presbyterian seminary enrollment was 1,533, as compared with 1,723 a year ago and 1,741 the previous year.

New President for Malone

DR. EVERETT L. CATTELL was formally installed as the new president of Malone College, Canton, Ohio, on March 17. Until recently he has been general superintendent of the Ohio Yearly Meeting of Friends. He has also served as a missionary to India for more than 20 years and was active as a leader in the Evangelical Fellowship of India.

radio - tv

Reds React to Broadcast

THE RUSSIAN LANGUAGE Light and Life Hour, now in its third year, is getting many and varied reactions from Russia. Many letters express gratitude for the broadcast while other express skepticism.

One such letter said: "We do not need the Word of God. Every one of us knows that there is no God and that there never was a God. Do you really believe that by listening to your broadcasts I will become a believer in God?"

Other letters which reveal a great hunger for God are like this one: "I hear your radio message, but if you are really sure that there is a God, and you believe in Him, can you tell me how to come to God, and how to believe in Him?"

This program is released 17 times a week to Russia and other Iron Curtain countries. Bibles are sent to all who request them. The program is now carried by 155 stations in this country and by 15 stations in Canada and overseas.

Kids TV Series Continued

"Light Time," a children's TV program produced by the National Lutheran Council, will be continued beyond its original 39 week series. First offered free to stations last fall it is already being shown by 64 stations in 31 states. It is hoped that this number of outlets can be enlarged considerably with a new promotion campaign now underway.

A variety of production techniques are used on "Light Time" with each program exploring the Christian concept of such subjects as love, forgiveness, honesty, fear and gossip. The total $365,000 budget for the production and distribution of this program is borne by the Lutheran group. Last year they also sponsored the production of dramatic religious radio programs for children which were used on 180 stations in the U.S. and Canada.

press

SS Papers Take New Form

Two papers published by Scripture Press for Sunday school use will appear in a new format beginning with the summer quarter.

My Counsellor, will appear with a shortened name, *Counsellor,* and in a brighter four-color format. In addition to the regular story features it will now contain cartoon features in color on famous Christians as well as strange things that are true.

Power will now come in two editions—one for teen-agers and a new one for adults. Most of the features will remain the same though the teen-age edition will emphasize special stories for them. The adult edition will also feature devotion items and stories slanted for them.

missions

Missionaries Arrested in Brazil

Six Americans (two of them children) and four Canadians (including one child) from the New Tribes Mission were arrested by Brazilian authorities and held for several days until they were released after intervention by the U. S. State Department during the middle of February.

The seizure of these missionaries working near the Venezuelan border of Brazil took place at the beginning of the month and was caused by pressure from local Catholic authorities. Some of the missionaries were brought almost 1,000 miles to the river town of Manaus in an operation that took over two weeks.

These missionaries were all faced with a joint charge of homicide and denied defense counsel. When a Manaus representative of the mission cabled their headquarters in Woodworth, Wisc., the State Department and the NAE's Office of Public Affairs were notified. Upon investigation by American diplomats in Brazil the missionaries were released and the charges against them were dropped.

These missionaries had worked in the Isana River area for more than ten years and reduced the language of the Nhengatu and the Baniwa Indians to writing. Under the influence of the Gospel large numbers of these Indians have become sober, hard working citizens who can no longer be easily deceived by unscrupulous traders who enter that region.

Killer Tribe Contacted

A fierce tribe of Moro Indians who killed a Mennonite Brethren missionary in 1958 was contacted early this year by a missionary in Bolivia. These Indians who live in the jungle border area of Bolivia and Paraguay have long been the object of missionary work. Not only have these efforts failed, but the Moros have killed and wounded a number of Mennonite colonists in their sporadic attacks.

Missionary William Pencille of Bo-

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livia who made this initial contact spent a month with the chief and some 300 Moro tribesmen. Mr. Pencille said that the chief was eager to contact a small group of this tribe in Paraguay who are under the leadership of his son and who are thought to be the ones who killed the Mennonite missionary.

During this initial contact another tribe with whom the Moros had been at war for years arrived in the village and agreed to a peace treaty.

MAF Serves in Congo

AN AIRLIFT FOR doctors in the Congo is now being operated by the Missionary Aviation Fellowship. It was begun to meet the specific need for greater mobility and increased effectiveness of doctors working there under the Christian Medical Relief Committee which has been formed by doctors from various societies.

The program was begun in February by borrowing a plane from the British MAF in East Africa. Another plane from the US was shipped in March and should be in operation soon. Serving as pilots for the project are John Strash and Wes Eisemann.

The greatest need for this project is for more doctors to volunteer for service with this unit. Early response for medical volunteers has been poor and the present transportation capacity exceeds the number of doctors available said a spokesman for MAF.

Adding to the danger of the operation is the present turmoil of the Congo. Each town an MAF plane visits must receive advance notice because the airstrips are frequently barricaded by the military between scheduled visits.

New Magazine in Swahili

A NEW MAGAZINE in the Swahili language has been launched by the Africa Inland Mission after five years of careful planning. Called *Afrika Ya Kesho* (Africa of Tomorrow) the first regular issue was published in January and distributed widely in most parts of Central Africa.

Serving as editor of this 32 page monthly publication is Ed Arenson of the AIM staff. He is aided by a staff of nationals and missionaries. This magazine is slanted towards the whole family with special features for young and old along with fiction, local and world news and special articles.

Persecution in Nepal

SIX NEW CONVERTS in the landlocked mountain kingdom of Nepal who had been baptized and made a public confession of their faith in Christ were jailed for it. This persecution of these young Christians took place late last year according to a report from the United Mission of Nepal.

The prevailing religion in that country is Hinduism and the constitution forbids anyone to leave "his own religion handed down from ancient times." Meanwhile the three Christian couples were kept in jail awaiting sentencing. One of the women was expecting a baby and another had an infant son with her as well as an older child. Fellow Nepali Christians were helping them to buy necessities needed to live in prison.

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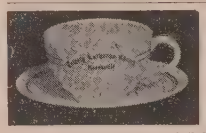

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Growth in Colombia

AN EVANGELICAL SURVEY of Colombia indicates that in 1960 there were two and a half times as many baptized Protestant church members as there were in 1953. Protestants who then numbered only 11,958 now total 33,156—an increase of 16% per year for a seven year period.

The total Protestant constituency, however, is estimated to be about five times its actual membership or about 165,780 persons. This is estimated to be about 1.17% of the total population. The largest denominations are Seventh Day Adventist, 11,866 members; Colombian Baptist Convention, 3,422; United Pentecostal Church, 3,000; Presbyterian Church of Colombia, 1,684; Christian and Missionary Alliance, 1,571; Four Square Evangelical Church, 1,524.

The organized churches total 429 and religious services are regularly held in an additional 1,188 places. They are served by 192 ordained ministers as well as 58 licensed preachers and many laymen. There are 211 Protestant day schools staffed by some 488 teachers and attended by 11,363 pupils. Protestants also conduct 43 clinics and dispensaries.

Warning on Mixed Marriages

THE DANGER OF marriage between Christians and Moslems was pointed out recently by German Protestant leaders in a special leaflet recently published there. It was brought about because of the growing enrollment of Moslem students in German universities and the resultant marriages of foreign students and German Christian girls.

Most German girls, the leaflet said, tend to see in the Moslem an ideal mate of high social standing who promises them a paradise in his country. What they do not see, it said, was that Moslem law gives the woman almost no rights, that the promised paradise may have to share with the man's other wives and that the living standard in most Moslem countries is very low.

Return to Germany is almost impossible, it said, since passports to wives are issued only upon request by the husband. A growing number of German wives of Moslems want to return to their homeland but German consular officials are unable to help them.

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APPLICATIONS for membership in the World Council of Churches have been received from national churches in Africa, Chile and the Pacific island of New Caledonia. These applications from the United Church of Central Africa (Northern Rhodesia), the Eglise Evangelique of New Caledonia (a French possession), and the Pentecostal Church of Chile must be acted upon by the World Council at their meeting in New Delhi, India, next November.

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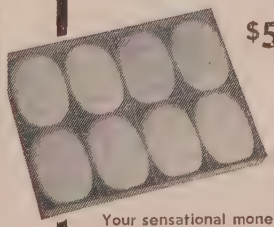

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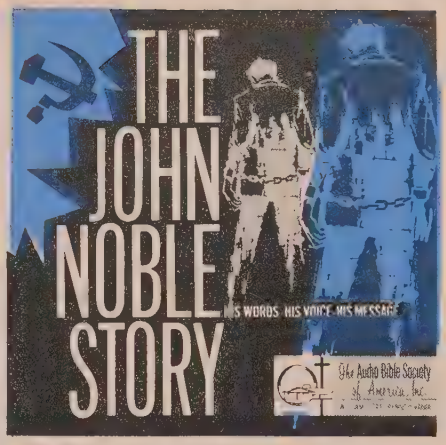
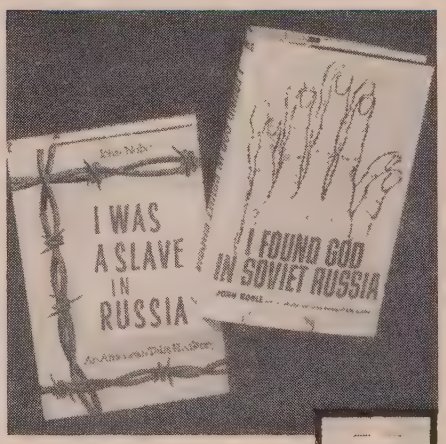


Born in Detroit, Michigan, John Noble was trapped in Germany during World War II. In 1945 he was falsely arrested by the Soviets and later deported to the dreaded Soviet Arctic slave camps. Surviving nearly ten years of brutal, satanic Soviet slavery, he is one of few American citizens ever to see the true and undisguised face of Communism in Russia. To keep his promise to those still in Soviet slavery, he has traveled throughout every part of America personally telling his story. As well, he has appeared before national radio and television audiences and various Congressional committees, and is the author of two books, "I Found God In Soviet Russia" and "I Was A Slave In Russia". Now on this 33⅓ r.p.m., hour long record, Mr. Noble, who is introduced by the concert and record artist, John Webb, brings you his story — a message which should shake the "Free World" out of the complacency and indifference prevailing today.



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Haiti—Island of Need

LYING JUST BELOW the troubled country of Cuba is the small republic of Haiti. Its out of the way location removes it from the beaten path of American tourism in the Caribbean area and hence it does not share the prosperity of other pleasure spots like Bermuda and Nassau. So isolated it lacks the necessary commerce and shipping industry to make it a highly developed economy. As a result its people are dependent on what meager living they can get from its rocky soil.

The simple life of the Haitian country folk is very difficult. Many seemingly unnecessary hardships much sickness and suffering and hard work with little reward make a life which is difficult for us to comprehend. Their life centers around what little farming they can do in the early morning hours with only a hoe before they make their trip to the marketplace. All this will result in an average annual income of $75.

A traveler returned from that country described the Haitian way of life as a "volunteer civilization." There is no central driving force or direction and each one does after the custom of his father. Though the calm life of its peasants belies it, the country has had a violent past. At one time it belonged to Spain, was ceded to France and became independent during an uprising of its slaves. Pirates and buccaneers used its ports for a base of operations.

Adding to the problem is the high rate of illiteracy—some 90% as of 1950. So missionaries who preach the gospel must first teach people to read so that they can be established in the Word. To teach the people about tithing one has to help them raise their standard of living so that they will have something to give. And to teach them to do good works is to teach them basic knowledge so that they can help others.

Catholicism is the prevailing religion though most people practice Voodooism. Its effect has been that inefficiency and corruption are rampant in national life and government. This results in such things as the building of a hospital and then leaving it vacant for lack of personnel. Or a person may be assigned to a post and then not show up for two months while collecting pay. Against conditions like this missionaries have been working particularly for the last thirty years. Now, slowly but surely the Church is growing and maturing. Hospitals, schools, orphanages, printing presses and even a gospel radio station are all ministering to the needs of these people.

As one observer has pointed out, "the hope of this nation in both the temporal and in the spiritual sense lies in the church. To help them we must give of ourselves for them, to live with them, to rejoice and to weep with them, even as our Master did."

New Film on Red Threat

THE PROBLEM of serving God in a country dominated by the Communists is the theme of a new Lutheran film, "Question 7" which has now been released.

The setting for this 110 minute dramatic film is in East Germany where it portrays the struggle of a budding young pianist, the son of a pastor, who must choose between following the dictates of the Red state or standing for his faith. The film raises the question as to whether the gospel is relevant to

daily life and drives home the point that real freedom is to be found in Christ alone.

This film was produced with an all-professional cast and filmed in West Germany. It is based on actual incidents from the Soviet zone of Germany and was written by Allan Sloane. Its producer Lothar Wolff and Louis de Rochemont Associates all collaborated on the earlier film, "Martin Luther."

personalia

Joining forces in a new dual venture are **Lambert Huffman** of the Higley-Huffman Press and **Ken Anderson,** well known Christian writer and film producer. Anderson will become a vice president of the Higley-Huffman Press and Huffman will become a partner in Ken Anderson Enterprises, an organization for the production of audio-visual aids.

Brooks Hays, a former congressman who served as president of the Southern Baptist Convention, recently was appointed by President Kennedy as assistant secretary of state for congressional affairs. He was defeated for re-election to congress in 1958 because of his liberal stand on race relations and his efforts to work out a peaceful settlement to the Little Rock school integration.

A Canadian educator, **Dr. Thomas B. McDormand,** has been elected to serve as president of Eastern Baptist Theological Seminary and Eastern Baptist College. He will succeed **Dr. Gilbert L. Guffin** who will become dean of religious education at Howard College, Birmingham, Ala.

Dr. Kurt Scharf, an East German church leader, was elected to succeed **Dr. Otto Dibelius** as chairman of the Council of the Evangelical Church. He was a prominent leader of the anti-Hitler movement in pre-war Germany and had been arrested by the Gestapo. Dr. Dibelius who is 80 years of age will retire.

Victor Beattie of the Pocket Testament League who served with them in Japan, Africa and Europe has just been appointed as home director of the PTL. Previously he had held pastorates in Michigan and New York and was active in Youth for Christ.

Rep. Francis E. Walter (D. Pa.), the chairman of the House Un-American Activities Committee, has announced that he will not seek re-election in 1962 because of ill health. He has been a strong critic of Protestant leaders who objected to the activities of his congressional committee.

Late in January **William Cameron Townsend,** founder and general director of the Wycliffe Bible Translators, was honored at a banquet in Mexico City for his 25 years of linguistic and missionary work among the Indian tribes of Latin America. Guests represented 10 different countries and included leading diplomats and scholars from Latin America.

Dr. William Sanford LaSor, professor of Old Testament at Fuller Theological Seminary, Pasadena, Calif., was recently granted a $4000 fellowship by the American Association Theological Schools. He will spend a year in Hebrew University in study of Semitic languages and Old Testament.

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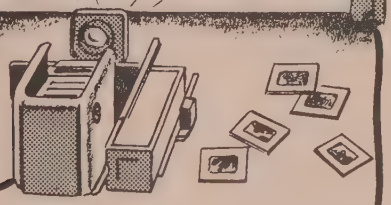

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record reviews

■ OUR FEATURE this month is three albums of organ music, representing as many artists and recording companies. For easy listening any time you just can't beat the soft tones of the organ—and these three albums would be hard to beat. Each artist has a unique styling to make each album distinctive, but the Bert Jones album is a little special.

Savior, Like a Shepherd Lead Us featuring Patsy Cowen (Diadem, DLP-123).

Savior Like a Shepherd Lead Us, When We All Get to Heaven, The Stranger of Galilee, For You I am Praying, Jesus Loves Even Me, The Battle Hymn of the Republic, Ring the Bells of Heaven, Let the Lower Lights Be Burning, Blessed Redeemer, Open the Gates of the Temple, Tenderly, The Church in the Wildwood.

In Times Like These with Bert Jones at the pipe organ (Zondervan, ZLP-555).

Make Me a Blessing, I Am Not Worthy, That Will Be Glory for Me, Jesus Led Me All the Way, Awakening Chorus, No Not One, Saved Saved Saved, Calvary Love, In Times Like These, The Old Rugged Cross, Holy Is What the Angels Sing, To God Be the Glory.

Favorite Hymns Vol. 2 with Paul Carson at the pipe organ (Christian Faith, C-1809).

The Old Rugged Cross, Softly and Tenderly, Christ the Lord Is Risen Today, Where He Leads Me, Onward Christian Soldiers, Open My Eyes, The Haven of Rest, Jesus Saviour Pilot Me, The Ninety and Nine, Blest Be the Tie, More Love to Thee, This Is My Father's World.

The Statesmen Out West (RCA Victor, LPM-2281) might be characterized as gospel singing with boots on. The western flavor of this album is evident from the picture of this famous quartet on the jacket (in western regalia) to the last song which is "My God Is Riding Beside Me."

Look Around You, Cowboy Camp Meeting, I'm Riding Home, Cowboy's Paradise, At Sundown, Riding the Range for Jesus, At the End of the Trail, A New Range in the Sky, Up the Winding Trail, My Dad, Roundup in the Sky, My God Is Riding Beside Me.

■ ED LYMAN is a golden lyric tenor who produces some beautiful notes in the process of singing a song. His newest album, *The Grace of God* (RCA Victor, LPM-2249) is a delight to hear. In addition to the clear, ringing voice of the soloist, there is a chorus and orchestra.

All the Way My Savior Leads Me, There's a Promise, Grace Greater Than Our Sin, Somebody Sang a Wonderful Song, Amazing Grace, But for the Grace of God, O That Will Be Glory, He Took My Place, Under His Wings, Saved! Saved!, Whisper a Prayer, By Grace.

■ *Songs of Inspiration* featuring Arthur Godfrey (Signature, SM1056) is an album only fair in musical quality. Godfrey himself seems to be a bit out of character and somehow the whole thing has an uncomfortable sound to it.

The Little Brown Church, Blest Be the Tie That Binds, The Psalm and the Song, Once in Royal David's City, The Hand That Made Us, God Be with You, Beautiful Isle of Somewhere, Work for the Night Is Coming, All Things Bright and Beautiful, I Would Be True, Swing Low Sweet Chariot, Credo, Now the Day Is Over.

■ THE PARSCHAUER SISTERS are growing up and their second album by Diadem, *More Heart-touching Songs* (DLP-117), shows it. The voices are maturing, but they still have the bright and fresh quality of youth. The guitar accompaniment by their father is simple and appropriate.

I'd Rather Have Jesus, What a Friend We Have in Jesus, It Won't Be Long, The Beautiful Message of Love, If I Were Only Bigger, I Am Saved and I Know It, I Will Pilot Thee, This Is My Prayer, Onward Christian Soldiers, I'll Be No Stranger There, One Step at a Time, Have I Done My Best, A Welcome for Me, You Cannot Hide from God, Have You Any Room for Jesus.

■ WARM AND INSPIRING are the best words to describe a new album called simply *Charles Turner, Tenor* (Christian Faith, CT-1269). Mr Turner is a minister who is noted for his singing, having appeared with many well-known evangelists. The accompaniment is by Rudy Atwood and Lorin Whitney.

How Long Has It Been, I Found a Friend, Surely Goodness and Mercy, In Times Like These, How About Your Heart, The Lily of the Valley, God Leads His Dear Children Along, But This I Know, I Asked the Lord, Have You Any Room for Jesus?

■ A FINE SOPRANO voice is displayed by Martha Branham in a new Word album, *With Sweetest Song* (WST-8061-LP). Her rendition of "O Lord Most Holy" is exceptionally pleasing. An ensemble of strings and chorus gives able support throughout.

Footsteps of Jesus, When I Come to the End of the Road, Yes I Shall See Him Face to Face, The Glory of His Presence, But This I Know, He Understands, O Lord Most Holy, Crowned or Crucified, Oh How I Love the Saviour's Name, Others, Beside Still Waters, At the Cross.

■ AN ALBUM by "the only evangelical singer in the Methodist ranks" has recently been released by Word featuring *Bill Mann* (WST-8047-LP). Good variety in the album and the lyric tenor voice of the artist gives every song a distinctive treatment. Interesting and varied accompaniment.

Somebody Bigger Than You and I, Spirit of God Descend Upon My Heart, Sunrise, In the Bleak Midwinter, Just a Closer Walk with Thee, Abide with Me, Jesus Jesus Rest Your Head, His Hands, In the Hour of Trial, The Peace That Jesus Gives, A Heart Like Thine, Leave It There.

■ *Strat Shufelt Sings Songs of Evangelism* (Diadem, DLP 113) features the man whose name is almost synonymous with song evangelism. He has traveled widely and out of his experiences he has picked 12 songs for this significant album.

Jesus Oh What a Name, The Sands of Time, O Jesus Jesus, Zion, I Want to Go to Heaven When I Die, So This Is Life, Jesus of Nazareth, When I Survey, The Sinner and the Song, Invictus, You'd Better Get On That Road, My Song of Songs.

■ *The Mickelson Touch* is a new Word album (WST-8056-LP) featuring Paul Mickelson and his orchestra. Here is the lush sound of strings, the bold sound of brass, and the always delightful arrangements of Mr. Mickelson. The orchestral interpretations are excellent. In stereo this album leaves nothing to be desired.

Make Me a Blessing, Submission, Sometimes I Feel Like a Motherless Child, Beneath the Cross of Jesus, Bless This House, Lead Kindly Light, Trees, Swing Low Sweet Chariot, Prayer from Stradella, My Task, Springs of Living Water.

ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

Question: How should a Sunday School Superintendent be chosen?

In the same manner as other workers. Ideally chosen by the board of Christian education. If there is no board of Christian education, possibly by the church nominating committee intead of a Sunday School nominating committee. Why? Because the Sunday School superintendent is a church officer as much as a Sunday School officer. He is the church's Sunday School superintendent, responsible to the church.

Question: Do any Sunday Schools have more teachers than needed?

A few, but not many. Some schools need teachers and do not know it, especially in the adult department. Some schools think that if every class has a teacher, they do not need any teachers. Many adult classes are too large and would do better if divided sometimes by three and four, not just divided by two. Many so-called teachers need to be replaced by people who know how to teach.

Question: Why do you at NSSA claim Sunday School Conventions are so helpful?

I suppose because we have seen the results. Sunday School conventions help people clarify the what, why and how of Sunday School. When people know the answers to these, they usually start doing a better job. A better job means more in Sunday School. Therefore Sunday School conventions pay off.

Question: Are you going to have twin national conventions again? We see you are going east again. When are you coming west?

Lord willing, we will be in Denver in 1962 for a National Convention and in Toronto for our first International Convention. These will not be twins but two entirely separate conventions. 1963 might be a far east and west. Cities interested should write for particulars. It is work to get ready for a National Convention.

Question: Can Sunday Schools and Churches belong to the National Sunday School Association or just denominations and Sunday School Associations?

Any Sunday School and/or church that accepts our doctrinal statement and sends at least $25.00 a year can belong to the membership of NSSA. Certainly every evangelical Sunday School in America ought to belong to NSSA. We hope they will become contributing members besides. Sunday Schools that send $10.00 a month can receive LINK for all Sunday School teachers and workers.

Individual membership is $5.00 a year. This includes LINK, a membership pin, and a membership card. Family memberships are $10.00.

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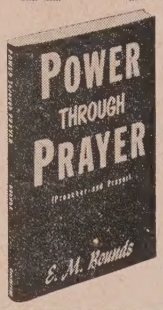

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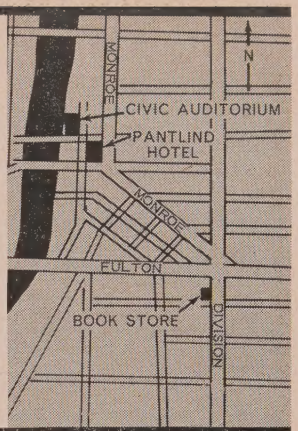

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new testament

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Readers Say—

Shall We Leave Our Church?

To the Editor:

We have been subscribers to *United Evangelical Action* for quite a long time and would like to ask you a question which has been bothering and confusing to us for quite a long time, though perhaps it shouldn't.

We are well aware of the day of apostasy in which we are living, but would like to know what we should do since we find ourselves in a church which has for many years belonged to the National Council of Churches. Heretofore we have excused ourselves by believing that all "the light" will never be found in one place and because we felt that we should continue to witness right where we are. Is the Lord Jesus Christ trying to lead us out by increasing the unrest of our souls, and where should we go?

Do you have literature on this subject that could be passed around—first of all to our beloved young pastor and to others whom we know believe as we do.

MR. AND MRS. E. R. NORTON
Omaha, Nebr.

(Editor's Note: In answer to questions such as this one NAE has reprinted an article by Dr. G. Aiken Taylor, editor of the Presbyterian Journal, (Southern), and "Why I Find it Hard to be Enthusiastic About the National Council of Churches." It is available at $1 a dozen copies or $5 a hundred.)

Drinking Diplomats Harmful

To the Editor:

I am happy to see NAE urging Congress to curb the use of liquor by our diplomatic corps in foreign countries.

While a missionary in Bolivia I asked an attache of the embassy in La Paz if he thought anyone could be a diplomat and a total abstainer. He said he thought not. He added that he knew only one minor diplomat who didn't drink, and this man was a social outcast.

About two years ago, an attache of the U. S. embassy in La Paz got drunk at a party and made a remark that Bolivia should be divided up and given to the neighboring countries. This was published in *Time* magazine. It nearly brought about a rupture diplomatic relations and it certainly cancelled out the effect of a few million dollars of foreign aid to that country.

Drunken diplomats, businessmen and tourists are misrepresenting our country before the world and making it easy for Communist agitators to criticize us.

JIM MUMME
Phoenix, Ariz.

Save Stamps for Missions

To the Editor:

As a missionary to Japan I find that used postage stamps can have a real ministry for the Lord. I can use postage stamps in every single denominations (including the common 1, 2, 3 and 4c ones) from all countries.

The common trading stamps such as S&H, and Gold Bond are also very useful. They can be redeemed for missionary equipment which is used on furlough and then brought into Japan duty free as used rather than new equipment. Saving either kind of stamps can be an ideal project for a Sunday school or group.

REV. KENNY JOSEPH
TEAM missionary to Japan

(Editor's note: These stamps may be sent to Mr. Joseph at either Box 4015, Fresno, Calif., or 164 Bliss Street, Westfield, N. Y.)

Like NAE and Action

To the Editor:

My husband is in college and we are both interested in the Socialistic tendencies we see around us, and the threat of Communism to our beloved country. Each time Action arrives my husband takes time out from his busy schedule and literally reads it from cover to cover.

MRS. STEPHEN D. WARD
Bellingham, Wash.

To the Editor:

Action is now one of the truly top notch evangelical periodicals of our day! It's great!

FRED SMOLCHUCK
Evangel Assembly of God Church
Detroit, Mich.

To the Editor:

I had been hoping that Dr. Edman's message on liberals and reactionaries would get into print somewhere. It is outstanding.

I particularly liked Mr. Everett's fine article on "NAE's Tax Trouble" and especially the next to the last paragraph. This, by the grace of God, is where we stand also.

CORNELIUS R. STAM
Berean Bible Society
Chicago, Ill.

Where Are the Leaders?

To the Editor:

Your article on the need for a new Protestant strategy in the December issue makes me wonder why Action was so long in coming out on this matter in a real vigorous manner.

From the very time that Mr. Kennedy had been nominated for the presidency there seemed to be a determined effort to place a quietus on any Protestant effort to protest the action. Your efforts at this point seem to illustrate the old story of locking the stable after the horse is stolen.

Reformation Sunday was even more notable for sermons which ignored the fact that there ever was a Martin Luther. And it seems that any Protestant minister who announced that he would preach on the Reformation was politely advised not to use the subject for radio purposes. Radio preaching received a great setback when it just gave in to this pressure.

Yes, we agree that a new Protestant strategy is needed, but where are the leaders?

J. W. HOLMES
Carnegie, Pa.

PRESS TIME BULLETIN

TOKYO, Japan—May 6, 1961, will mark the opening here of what has been described as "the most unique evangelistic campaign ever attempted in a non-Christian nation" — the month-long Tokyo Crusade.

A Tokyo newspaper, *Tokyo Shimbun,* has predicted that the Crusade with its expected 300,000-plus attendance will be the "biggest event ever held in Tokyo, except the demonstrations and May Day Parades."

Radio and television outreach are expected to carry the impact of the Crusade far beyond the 10,000-seat Meiji Auditorium where the nightly evangelistic meetings will be held.

Some 5,000 Christians — *one-fourth the average Sunday morning church attendance in Tokyo*— are undergoing eight weeks of counselor training, while another 5,000 are rehearsing to serve in the nightly 1,000-voice choir.

An 85-piece symphony orchestra will play nightly, joining with outstanding Christian musicans from around the world serving on the Crusade team led by Evangelist Bob Pierce.

A full thousand Japanese pastors are expected to attend special seminars held for them in connection with the Crusade, while Christian businessmen from the United States and Canada will join in a unique personal contact program.

Over 3,000 prayer groups have been meeting throughout Japan, encouraged by assurances of prayer support that have come to them from all over the world.

But opposition has been developing, sparked by Leftist organizations which have falsely accused the Crusade of political sponsorship and motivation.

To their fellow Christians around the world, the Japanese believers and World Vision team members earnestly call out, "Brethren, pray for us!"—

Larry Ward

For the nine million people in the

WORLD'S LARGEST CITY

In a time of unrest and confusion . . .

This is an urgent call to prayer — for Tokyo.

The world's largest city, Tokyo — amazingly modern and progressive, with the finest railroads, the highest TV tower in the world, up-to-the-minute buildings and facilities of all kinds.

But the world's largest city needs Christ.: Of the teeming millions of Japanese, less than one-half of one per cent are professedly Christian.

In a time of continuing unrest and tension, as was dramatically evidenced by the riots that shook Tokyo early in 1960, Japanese Christians have appealed to World Vision, Inc., and its president, Dr. Bob Pierce, to lead a great . . .

TOKYO CRUSADE

May 6 through June 5/1961

Says Bob Pierce: "Never have I faced a greater challenge than this. Please pray for Japan. Pray for the church there in these days, that it may speak with conviction and authority and Holy Spirit boldness in a day of political unrest and confusion. Christians in Japan have been accustomed to being a persecuted little minority. If we are going to help them find convictions rooted so deep in the Person of Jesus Christ that they can stand without being swayed by political changes . . . if we are going to help them emphasize not only the worth of the individual but also the necessity of the New Birth . . . *we must do it now.* I must go to Japan for this Tokyo Crusade. I have no choice. So please — pray for us."

. . . Japan needs Christ

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